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Abstract

The purpose of this study was to better understand the relation among cultural conflict, family beliefs and practices, and their ability to predict psychological adjustment in Asian/Pacific Islander-American and Anglo/European-American young adults. According to Szapocznik and Kurtines (1993), intergenerational cultural conflict that repeatedly arises due to differences in degree of acculturation between family members to a new culture may place young adults at risk for adjustment difficulties. Cultural conflict and family characteristics are two factors that have been linked to adolescent adjustment and young adult development. The relationship among family characteristics, cultural conflict, and adjustment has not been well-explored, especially with Vietnamese refugees and Filipino immigrants. The sample consisted of 190 college students (male = 57 and female = 133) with a mean age of 19.89 years. Student race and ethnicity was fairly diverse with the sample consisting of 55.7% Anglo/European/White (n = 98), 2.3% African-American/Black (n = 4), 1.7% Latino/Hispanic (n = 3), 2.8% Native American/American Indian (n = 5), 16.5% Filipino (n = 29), 12.5% Vietnamese (n = 22), 6.8% Asian/Korean/Chinese/Indian (n = 12), and 1.7% Mixed/Biracial(n = 3) students. Of the 190 student participants, 95 parents completed questionnaires regarding cultural values. A preponderance of the students had parents that were college educated and had semi-professional to professional occupations. Intergenerational cultural conflict was assessed by the Individualism-Collectivism Questionnaire (Hui, 1988), family beliefs and practices were assessed by the Family Environment Scale (Moos & Moos, 1986)

and the Family Ritual Questionnaire (Fiese & Kline, 1993). Adjustment in young adults was measured by the Symptom Checklist 90 - Revised (Derogatis, 1977), the COPE (Carver, Scheier, & Weintraub, 1989), and the Multigroup Ethnic Identity Measure (Phinney, 1992). Results of correlational and multiple regression analyses indicated that ethnic identity, ethnic identity achievement, and affirmation and belonging were best predicted by family ritual experiences. The role of cultural-family factors upon adjustment is further discussed, rather than exclusively focusing on migration status as the cause of maladaptive adjustment in Asian/Pacific Islander-American young adults.

**INTERGENERATIONAL CONFLICT WITHIN THE FAMILY CONTEXT: A
COMPARATIVE ANALYSIS OF COLLECTIVISM AND INDIVIDUALISM
WITHIN VIETNAMESE, FILIPINO, AND CAUCASIAN FAMILIES**

by
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DISSERTATION

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Barbara H. Fiese, Ph.D.

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**Running Head: CULTURAL CONFLICT, FAMILY PROCESS AND
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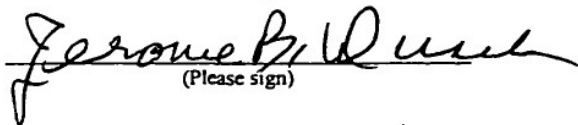
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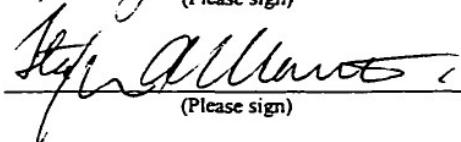
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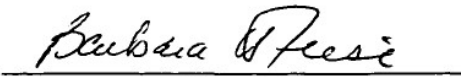
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Introduction

Migration typically involves exposure, adjustment, and potential adherence to new cultural ways of behaving, thinking, and living. This exemplifies for many immigrants and refugees the acculturation process. While there is a general model explaining the acculturation process (Berry, 1990a, 1990b), there are clearly individual differences in how people experience acculturation. Equal in importance in adaptation to a new culture, is the family context in which individual experiences of acculturation converge. For example, individual family members may respond in different ways to the acculturation process based upon the age of the individual during migration, degree of cultural differences between country of origin and current country of residence, and openness to new cultural experiences. Another significant consideration in the acculturation process is how the generational differences in beliefs and values between immigrant or refugee adolescents and their parents may disrupt the family relationship. Within the family context, intergenerational differences in cultural belief systems can be connected to how adolescents and young adults meet developmental challenges. Thus, intercultural conflict can pose an added challenge to immigrant or refugee young adult adjustment.

The overall goal of this study was to obtain a better understanding of how family beliefs and practices in the Asian refugee and immigrant population is related to overall adjustment in college students. First, this study systematically

examined core cultural values of Asian/Pacific Islander and Anglo/European-American young adults. Secondly, this study examined differences in cultural beliefs between two generations (e.g., college students versus parental cultural beliefs). And finally, this study investigated the links between family characteristics and young adult adjustment as defined by ethnic identity, coping, and symptomatology.

It is clear that not all adolescent immigrants or refugees develop pervasive difficulties in adjusting to a new culture. It is being proposed that a "goodness of fit" between the cultural values and beliefs of the parents and adolescents results in fewer adjustment difficulties in college students. Likewise, "lack of fit" between parents' and young adults' cultural values, coupled with a high degree of family conflict and low cohesion will result in maladaptive adjustment. Multiple regression analyses examined models of intergenerational cultural conflict and family patterns in an effort to identify factors associated with young adult adjustment and mental health in Asian and Pacific Islander immigrant families.

Findings of this study will assist in clarifying conditions under which adjustment occurs in Asian/Pacific Islander and Anglo/European-American young adults. The results of this study will also help inform intervention and policy efforts in the area of family functioning and relationships in refugee and immigrant families.

Cultural Context

Immigrants are individuals who change residence resulting from international migration (Berry, 1980, 1990a, 1990b), and are often characterized by voluntary migration. Whereas, forced migration characterizes refugees. This study focuses on Asian and Pacific Islander individuals and families who have experienced some form of forced migration due to political, religious, and ethnic persecution, specifically individuals of Vietnamese ethnic background. Likewise, studying Filipino young adults and their families will help clarify whether intergenerational cultural conflict is generalizable to immigrant family experiences. It is important to note that much of the following information is primarily focused on the Southeast Asian and Pacific Islander groups as few empirical studies have integrated the important role of family environment, cultural values, and ethnic identity development of Vietnamese and Filipino youth and young adults (Berry, 1990a, 1990b; Celano & Tyler, 1991; Haines, 1985; Root, 1997).

The United States provides a place of residency and resettlement to more refugees than any other country in the world with acceptance of refugees totaling over two million people since the end of World War II (Haines, 1985). Federal policies such as the Displaced Persons Act of 1948, the Refugee Relief Act of 1953, Migration and Refugee Assistance Act of 1962, and the Indochina Migration and Refugee Assistance Act of 1975 allowed for the migration of politically and religiously persecuted individuals into the country. While past

federal policies on refugee acceptance were country specific, the passing of the Refugee Act of 1980 was increasingly universal. The Refugee Act of 1980 "incorporated the U.N. definition of a refugee into U.S. law; established a single program of post-arrival assistance for all refugee groups in the United States; established an annual consultation procedure between Congress and the administration regarding admissions; set goals for the resettlement effort" (Haines, 1985, p. 6). A predominant number of refugees during the mid seventies until mid eighties were primarily from Indochina, Vietnam, Laos, and Cambodia as result of the Vietnam War. Approximately 300,000 Southeast Asian refugees have migrated to and resettled in the United States since the 1970's. It is estimated that by the year 2000, Vietnamese and Vietnamese-Americans will number just over 1.5 million, with Filipinos numbering nearly 2 million of the United States population (Dana, 1993).

Much of the research efforts on Southeast Asian refugees in the field of psychology have focused on the immediate effects of resettlement, especially in terms of self-sufficiency in the United States. Therefore, past studies tended to focus on language adaptation and gainful employment of refugees (Carlin, 1990; Celano & Tyler, 1991; Cook & Timberlake, 1989; Mutsuoka, 1993; Tran, 1992, 1993). A lesser focus was on the adaptational processes associated with family relationships. Studies addressing immigrant and refugee family characteristics have primarily used self-report measures completed by adolescents and young

adults. Parental variables were obtained from reports from adolescents or youths. Most of these studies have also focused upon comparing cultural beliefs of immigrant and non-immigrant groups, however with a lesser focus upon relationships within the family.

With growing numbers of refugees and immigrants in the US, refugee-immigrant adaptation has become an increasingly important area of study. Not only do refugees and immigrants impact economic and political issues and concerns of the nation, questions regarding prevention and treatment of mental health concerns are also raised. For example, an area that has many unanswered questions is research on refugee family functioning and young adult development. Recent empirical efforts point to cultural differences within the family as a central concern in youth adjustment particularly within ethnic communities (Phinney & Rosenthal, 1992; Szapocznik & Kurtines, 1993).

Specific family processes, like warmth, responsivity, and meaningful family rituals have been associated with adolescent adjustment (Cooper, Grotevant, & Condon, 1983; Fiese, 1992). Self-report of family process and attitude change has been studied in immigrant and refugee families cross-culturally and within the United States. However, no direct link between family characteristics and cultural beliefs have been made with how Asian/Pacific Islander young adults cope. Given that conflict management has been found to be related to adolescent adjustment (Patterson, 1982; Patterson & Bank, 1986), it

seems reasonable to assume that the ways in which Vietnamese and Filipino youth handle cultural differences within the family may also be related to adjustment. In refugee and immigrant families, adjustment is linked to the family's acculturation and is worthy of study (Hunt, 1989). Therefore, any study of young adult mental health and adjustment must be responsive to family experiences, beliefs, and the multiple cultural contexts in which refugee and immigrant individuals are raised.

A number of theories have been developed to help explain the relation between adjustment and cultural adaptation in refugee and immigrant families. The relation between young adult mental health and family processes will be illustrated by a "goodness of fit" (Thomas & Chess, 1985), Bronfenbrenner's (1977) theory of development in ecological contexts, and an intergenerational cultural conflict model (Szapocznik & Kurtines, 1993).

Goodness of Fit and Multicultural Settings

Thomas and Chess (1985) initially proposed the "goodness of fit model" and renewed interest in the model was generated by Lerner (Ford & Lerner, 1992; Lerner, 1984). Goodness of fit is interactive and ideographic in its approach to understanding child adjustment, environmental characteristics, and constraints. Lewis (1990) summarized the major features of the model by stating that "discord arises when the child's characteristics do not match the environmental demand, or ..., the environmental demand does not match the child's characteristic" (p. 23).

Thus, maladjustment is the result of a poor fit and a lack of congruence between individual characteristics and the environment.

Bronfenbrenner's (1977) developmental-contextual theory also sheds light upon the importance of multiple contexts in development. Bronfenbrenner (1977) provides a comprehensive theory on the ecological concentric subsystems (microsystem, mesosystem, exosystem, and macrosystem) in which a child develops. The center of the concentric circles is the child. The most immediate circle encompassing the child is the microsystem which consists of the home, school, peer group, church, and neighborhood; the next level, the mesosystem is also characterized by home, school, peer group, church and neighborhood, but on a qualitatively and quantitatively larger level; the exosystem, the least studied system, consists of mass media, parent's workplace, local government and industry, and school board; and the outer rim that contains and holds the other systems is the macrosystem, which characterizes the dominant beliefs and ideologies of the culture. Within the existing subsystems, reciprocity factors come into play where the child not only is affected by the environment and the various subsystems, but the environment is subsequently influenced by the child (Sameroff & Fiese, 1989).

The goodness of fit model (Thomas & Chess, 1985) and the developmental-contextual theory (Bronfenbrenner, 1977) has been applied to immigrant and refugee families and young adults. Theoretical and programmatic

research conducted by Szapocznik and Kurtines (1980, 1993) built upon the goodness of fit model and developmental-contextual theory, and consequently contributed to a greater understanding of family processes and adjustment within a multicultural framework. Szapocznik and Kurtines (1993) provided a breakthrough in the theoretical understanding of cultural diversity and family functioning, having extensively studied acculturation process in Cuban refugee families. Szapocznik and colleagues became aware that many Cuban families were presenting to mental health centers with adolescents who were characterized by conduct disorder problems (Szapocznik, Kurtines, & Fernandez, 1980; Szapocznik, Santisteban, Kurtines, Perez-Vidal, & Hervis, 1984; Szapocznik, Scopetta, & King, 1978). In attempts to account for these behavioral problems, Szapocznik and colleagues added a multicultural component to their clinical theoretical framework. Specifically, in their theoretical model they propose that the additive effects of cultural conflict as experienced by the adolescent refugee and other family members is an important aspect of refugee and immigrant family relationships. A crucial component of this model is the intergenerational cultural conflict that repeatedly arises due to differences in degree of acculturation to the new culture as experienced by individual family members. Intergenerational conflict is operationally defined in this study as generational differences between parents and young adults in cultural belief systems and behaviors (Szapocznik & Kurtines, 1993); whereas acculturation refers to "a process that individuals

undergo ... in response to changing cultural context" as a result of continuous contact within another culture (more specifically through migration from one country to another), and results in psychological reactions and changes for the individual (Berry, Poortinga, Segall, & Dasen, 1992, p. 271).

Cuban families were observed as living in mainstream, Western-modern, society while maintaining Hispanic values, beliefs, and customs. While adolescents acculturated rapidly to mainstream western society, older family members were more reluctant and slower in adopting new values and customs. Cuban elders were more likely to adhere to traditional Hispanic ways. Amount and extent of intergenerational conflict and struggle was related to the acculturation process in different generations. Refugee parents' expectations of their adolescents' behaviors and beliefs were related to the parents' culture of origin beliefs and customs, which stressed adolescent obedience and reverence for the traditional ways. In contrast to these parental beliefs and practices, Cuban adolescent behavior was increasingly autonomous and independent from the family. Szapocznik and colleagues proposed that increased parental demands and expectations of adolescent conformity to culture of origin values and customs added further strain upon the family relationships. Thus, as Cuban adolescents became acculturated, parents often responded in desperation for fear of losing cultural connections and legacy in their offspring. In other words, parents tended to retain alliances with their culture of origin, whereas adolescents were more

likely to adhere to the cultural ways of the new country. It is important to note that parental cultural alliances were likely perceived as rigid by the adolescents. However, parental demands of conformity and adolescents' struggle for autonomy was at a cost to adolescent adjustment. The adolescents' behaviors were characterized by conduct problems on a clinically problematic level (Szapocznik & Kurtines, 1993).

Intergenerational conflict is a normative event in most families (Patterson, 1982). However, in families where intergenerational cultural differences exist, and diverging alliances are made, conflict is often heightened. The Hispanic refugee families were often unprepared to manage their adolescents' striving for autonomy (Szapocznik & Kurtines, 1993). Szapocznik and colleagues implemented bi-cultural educational training for the entire family to reduce intergenerational conflict. Intervention focused on intercultural conflict as the identified patient, rather than the intergenerational family conflict or the adolescent. Therefore, the family was provided "with a transcultural perspective that emphasizes the commonality between parents and their children and by de-emphasizing the intergenerational differences (e.g., by teaching that each member has a value position or point of view that is culturally determined)" (Szapocznik & Kurtines, 1993, p.404).

In summary, the most critical aspect of the theory proposed by Szapocznik and Kurtines (1993) emphasized the individual living within the family and a

context that is multicultural and dynamic for refugee and immigrant families. Utilizing a goodness of fit, developmental-contextual theory, and multicultural context framework appears to be a useful theoretical approach to understanding Vietnamese and Filipino adjustment. To further investigate the relationship between family processes and young adult adjustment in Vietnamese and Filipino families, a multicultural context framework must first explore differences in cultural commitment to values and beliefs.

Cultural Commitment: The Role of Values and Beliefs

Acculturation is a process resulting from a simultaneous exchange of cultural values, attitudes, and behavior between two distinct cultures, as a direct result of contact (Berry, Poortinga, Segall & Dasen, 1992; Feldman & Rosenthal, 1990). Acculturation becomes more pronounced for the individual and the family when there are large differences between the culture of origin and current culture. Berry (1980, 1990a, 1990b) suggests that acculturation can occur on a peripheral level (e.g., change in dress), but long-standing traditional values and beliefs, which are at the core of the individual may be more resistant to change.

Hui (1988) and Triandis, Bontempo, and Villareal (1988) have proposed that cultures differ along the dimension of collectivism and individualism. However, they also propose that personality characteristics can differ along the collectivism and individualism dimension (referred to as allocentricism versus idiocentricism). These constructs are defined as a collection, an amalgamation if

you will, of feelings, beliefs, ideology, and behavioral actions that reflect, for collectivism, a consideration for others, sharing of material and non-material resources, receptivity to social influence, and general involvement in other people's lives. For individualism, there is a valuing of self-reliance, independence, autonomy, and achievement. Empirically, Asian individuals score higher on self-report questionnaires assessing collectivism (lower on individualism) and Western individuals tend to score higher on individualism (lower on collectivism; Hui 1988; Triandis, 1990). While these cultural differences are quite prominent when comparing Asian (i.e., Chinese) and Western nations (i.e., United States), differences can also emerge within one country, especially when focusing on multicultural and multiethnic communities and nations. Within most immigrant and refugee groups, the family context conveys cultural values and beliefs of collectivism for most and individualism to a lesser extent.

Asian collectivism is characterized by family cohesion, cooperation, and solidarity, where conformity to family members and beliefs are highly regarded, and disobedience is highly reprimanded. Furthermore, respect is centered around the position in the family hierarchy where elders and males are revered (Dinh, Sarason, & Sarason, 1994; Hsu, 1981; Kibria, 1994; Rosenthal & Feldman, 1989; Rosenthal & Feldman, 1992a). For the Vietnamese, the importance of family needs/goals and cooperation of family members to attain these needs arose from

centuries of philosophical teachings of Confucianism, Taoism, and Buddhism, and a legacy of self-preservation as a nation from invaders (e.g., China and France). For Filipinos and Filipino-Americans, collectivism is also characterized in a similar way, however there is a reliance upon achievement, characterized by family pride and honor rather than individual striving (Root, 1997). The collectivist value system is in stark contrast to the individualistic value system of the United States, where rugged individuality, and independence is fostered throughout the lifespan (Feldman & Rosenthal, 1991; Markus & Kitayama, 1992; Triandis, 1990).

Thus, studying cultural belief differences within the refugee and immigrant family affords a unique opportunity to compare cultural values, individual adaptation, and acculturative processes (Feldman, Rosenthal, Mont-Reynaud, Leung, & Lau, 1991; Rosenthal & Feldman, 1992b). Typically, acculturative changes involving individuals from Asian nations migrating to Western nations experience a move away from collectivism and a move towards individualism. However, acculturative processes may differ among family members, and between generations. For example, Asian immigrant adolescents still perceived their families as requiring greater conformity in comparison with majority adolescents (Rosenthal & Feldman, 1992b). Furthermore, the more acculturated and assimilated refugee and immigrant adolescents become to the new culture, the greater the desire for increased autonomy and independence, and

therefore the higher the likelihood that the increased striving for autonomy can be a source of family conflict (Nguyen & Williams, 1989). But one must consider that for Vietnamese and Filipino young adults, normative developmental emphasis is rooted in maintaining family harmony. As Vietnamese and Filipino youth struggle for autonomy they are faced with the prospects of disrupting family harmony, an experience that is highly reprimanded in the native culture, community, and family. These young adults are likely to be aware of their cultural and familial violation and change in cultural alliance; and this may potentially result in a cost to adjustment in terms of coping, ethnic identity, and symptomatology. Although difficulties in individual and family adjustment have been found in Cuban and Hispanic families, this area remains to be investigated in Vietnamese and Filipino families especially when considering that there are cultural differences in emotional expressiveness and expression of conflict among these groups (ref). In addition distinguishing differences between familial and cultural factors can be understood when comparing Asian cultural and familial processes with Anglo/European youth and families. There is greater confidence in understanding whether intergenerational cultural conflict exists for Asian/Pacific Islander youth versus Anglo/European youth, or whether intergenerational cultural conflict is a phenomenon that occurs across different ethnic groups. The link between adjustment and family processes warrants a closer examination.

Challenges of Migration

Refugees and immigrants are faced with many challenges when migrating and resettling to a new country; ranging from adjusting to subtle differences (i.e., adaptation to various accents of the English language) to fairly striking dissimilarities (i.e., childrearing practices that are not widely supported by the predominant culture). Refugee and immigrant adjustment is not only physical and external to the individual, but also involves a socio-emotional process.

Immigrants and refugees encounter many challenges such as attempting to belong to a culture that may hold beliefs, values, and practices alien or even counter to those held by the immigrant or refugees themselves (Stoller, 1966; Szapocznik & Kurtines, 1993). These challenges can affect the individual's self-perceptions, self-esteem, and identity. Relinquishing important components of one's former cultural identity may be arduous and at times painful. Cultural loss, especially for older refugees and immigrants, may precipitate psychological distress that can interfere with positive interpersonal interactions within the family and community (Stoller, 1966; Szapocznik & Kurtines, 1993).

Several factors, such as language learning, social support, and economic conditions, have been found to assist immigrants and refugees in adjusting to a new country. However, these factors appear to be paradoxical in that the individual often experiences competing goals. As immigrants and refugees become increasingly assimilated to the cultural practices of the predominant

culture, they may simultaneously experience loss. For example, new language acquisition may precipitate conflict about losing one's cultural identity.

Identification with ethnic community groups and churches may help new immigrants and refugees adjust to the new surroundings, but may isolate them from the larger society, and thus they may be perceived to be uninterested in embracing the new culture. Strong ethnic community identification may eventually lead to negative repercussions from non-immigrant and non-refugee groups. Other factors in the adaptation process that are likely to exacerbate distress include unavailability of housing, work, health care, and poor coordination of educational opportunities for immigrant and refugee children.

In summary, refugee and immigrant families experience a multitude of challenges, which can potentially place the youth or young adult at further risk for developing adjustment difficulties, and consequently calls for examining protective factors (Garmezy, 1989; Rutter, 1981). It is the author's position that a component of the stress experienced by families, the intergenerational conflict in cultural values and beliefs, places youth at risk for developing problematic behavior and poor self concept. Therefore, systematically addressing refugee and immigrant family struggles, and examining protective factors, can inform the development of prevention programs aimed at refugee and immigrant families with children.

The Family Context

Cultural commitment exists and unfolds in a dynamic process within the family context, where values, beliefs, and practices are continually being directly and indirectly expressed. Models of family functioning (Minuchin, 1985; Sameroff & Fiese, 1992; Szapocznik & Kurtines, 1993) involve culturally regulated systems, and emphasize that "the origins and solutions to many individual problems are shared by culturally defined family values and roles" (Harkness & Super, 1990, p. 47). These culturally regulated systems are believed to be present for all families regardless of the specific ethnic or racial group that they come from.

The study of family process can incorporate the "goodness of fit theory" (Lerner, 1984; Szapocznik & Kurtines, 1993; Thomas & Chess, 1985). The fit between the offspring and the family unit is proposed as contributing to the adaptive functioning of the young adult. Another important domain of family functioning, is the availability of family resources in adjusting to stressors, (e.g., migration process). Family processes can then serve as protective factors that decrease the risk for behavioral and emotional problems in refugee adolescents. Adhering to the theoretical and empirically based belief that migration is a risk factor (1980, 1990a, 1990b,), is of course a prerequisite to entertaining the theoretical notion of family processes serving as protective factors. Protective factors, in a broad sense, are thus defined as environmental characteristics and

transactions (Sameroff, 1975) which serve to lessen the impact of stressful experiences (Garmezy, 1989; Rutter, 1981).

Characteristics and qualities of relationships are processes that exist within the family context and serve to foster and maintain the family system. Family interaction between family members is crucial in seeing how the family regulates the transaction between family members. Equal in its importance is the regulation of emotional tone that describes the family. Steinglass (1989) offers that "communication in families not only serves the function of transmitting information back and forth between the component parts of the system but also is one of the most important ways in which family members define, monitor, and reinforce the nature of their relationship to each other" (p. 56). Thus, quality of cohesion and conflict within the family can be assessed by how the family members interact with each other.

Family Cohesion

Family cohesion can serve as a source of stability for the entire family, as well as individual members, during times of transition and change (DeVos, 1980). Consequently, family cohesion can serve as a protective factor when individual members are first faced by the immediate challenges of adaptation. Empirically, family cohesion has been found to serve as a protective factor against immigrant adolescent psychiatric symptomatology in Asian-American immigrants, and has been found to reduce the risk for adolescent adjustment difficulties (Florsheim,

1993). Florsheim (1993) provides some insight into the role of family characteristics serving as protective factors. However, a limitation of this study was the sole use of self-report questionnaires, as completed by young adults, in assessing family functioning. Reliance upon self-report measures as completed by one family member have been found to contain systematic error, and to also covary with social desirability, and are less likely to capture the complex picture of family processes (Routh, 1990). Consequently, further studies incorporating a multi-method approach in understanding family interaction in refugee and immigrant families is warranted (Campbell & Fiske, 1959; Florsheim, 1993; Routh, 1990). Furthermore, few empirical studies assess the "goodness of fit" between the young adult refugee and immigrant with his or her family, and assess how family functioning affects adjustment in Vietnamese and Filipino youth.

Family Conflict

It has been well established that a troubling family environment places adolescents at risk for psychiatric disorders and adjustment problems (e.g., Hetherington & Martin, 1979; Munroe-Blum, Boyle, Offord, & Kates, 1989; Patterson, 1982). As previously stated, intergenerational family differences may be more pronounced in immigrant and refugee families due to the intercultural differences in beliefs and values. When the culture of origin values authoritarianism and the dominant culture values autonomy, family conflict is likely to arise (Szapocznik, et al., 1986; Szapocznik & Kurtines, 1993; Triandis,

1990). Youths, whose parents are from a culture that emphasizes parental authoritarianism, are likely to encounter family conflict when young adults embrace the Western cultural system that values independence and autonomy. Szapocznik and colleagues suggest that intergenerational conflict may impair parent-child relationships, which may then lead to an impairment in adjustment. Thus, differences in cultural commitment between generations may result in varying forms of intra-family conflict. As acculturated differences become more pronounced across the generations, young adults' social and emotional support from their families may be compromised. Parental leadership may also be disrupted. Thus, intercultural conflict within the family context is likely to be related to adolescent adjustment. Surprisingly, empirical investigations emphasizing intercultural conflict and young adult adjustment of refugees and immigrants have been scarce, particularly with Vietnamese and Filipino groups. To understand the differences in the cultural context where intergenerational cultural conflict unfolds, a comparison of Asian/Pacific Islander group with an Anglo/European-American group is warranted.

In summary, family cohesion and family conflict are processes that alter family resources (Walsh, 1982). Specifically, healthy family cohesion bolsters family resources when families pull together to overcome a perceived threat to the family system. Pervasive family conflict, on the other hand, is likely to limit and

lessen family resources, when family conflict is perceived as an additional family and individual stressor.

It is also important to emphasize that migration alone does not cause adjustment problems in adolescents. A crucial factor that is often neglected in immigrant and refugee research is attention to a goodness of fit between the parents' and youths' cultural values and beliefs. It is being proposed that intercultural conflict, as an indication of lack of fit in core cultural values, is a key factor in understanding adolescent maladjustment. This area of research has been sparse especially when studying refugee families with a multi-respondent and multi-method approach.

Adolescent Adjustment

Adolescent adjustment is multidimensional and can include a wide range of variables from socio-emotional competence to academic achievement. Research on adolescent adjustment has been characterized by adolescent coping (e.g., Dusek & Danko, 1994), ethnic identity (e.g., Phinney & Chavira, 1995), and symptomatology (e.g., Kim & Chun, 1993). For the purposes of this research, adolescent coping, ethnic identity, and symptomatology served as correlates of adolescent adjustment for several reasons. First, adolescent adjustment is theoretically not a singular construct, and consequently measures must accordingly assess various aspects of adjustment. The second focus of this study is the ethnic identity of a minority youth, given the emphasis upon Asian/Pacific

Islander young adult experiences (specifically, the Vietnamese and Filipino-Americans). As Asian/Pacific Islander-American young adults are visible minority aspects of their identity need to take into consideration the unique experiences associated with being an ethnic minority. Third, is on how Asian/Pacific Islander-American young adults cope with intergenerational cultural differences. And finally, past research linking migration and psychological symptomatology has been inconclusive, and thus needs further clarification particularly within a normative sample. Thus, ethnic identity, coping, and symptomatology was assessed.

Ethnic Identity.

The first area to be expanded upon is ethnic identity. Ethnic identity, however, cannot be discussed without identity development being addressed. Identity development is an individual's progress and process in forming a core, solid, and enduring sense of who a he/she is (Bilsker & Marcia, 1991; Erickson, 1968; Grotevant, 1992; Marcia, 1980; Wolf, 1988), and it is within the family context that identity development unfolds (Bronfenbrenner, 1977; Sameroff & Fiese, 1992; Triandis, 1989, 1990). It is during the young adult years that identity integration most likely occurs (Erickson, 1968; Grotevant, 1987, 1992; Marcia, 1980).

Marcia (1993) proposed four categories of identity status (identity achievement, moratorium, foreclosure, and identity diffusion) which revolved

around the degree of exploration and level of commitment to political and religious ideologies and occupational aspirations. Individuals characterized by identity achievement have explored various experiences and ideologies resulting from a state of crisis and confusion. These youth consequently emerge with a self-formulated identity after experiencing an identity crisis. Moratorium status individuals are in a state of struggle and confusion about their identity. Often there is lack of or limited clearly defined values, however these individuals are relatively well adjusted. Youth with foreclosed identities have clearly defined values and commitments, but have prematurely endorsed and accepted parental beliefs, values, and behaviors or those of someone else without exploring alternatives. Identity diffused young adults have no ideological commitments and defined goals. Some identity-diffused youths have explored alternative beliefs and goals, while others are characterized by lack of exploration.

Although Marcia's typology provides a structural understanding of identity development and status, there have been questions regarding the utility of these status classification as related to specific domains of adjustment (Marcia, 1980; 1993). An identity domain which has been linked to young adult adjustment and self-esteem is the importance of ethnic and racial identity in minority groups (for a theoretical and empirical review see Phinney, 1992).

Phinney and Chavira (1992) drew attention to the question of whether achieved ethnic identity and high self-esteem are related, and assessed the

predictive relationship of self-esteem and ethnic identity across time. Their entire sample at Time 1 consisted of 64 adolescents (median age of 16 years; 32 females and 32 males) of Asian American, Black, and Hispanic background. Three years later, the follow-up Time 2 sample consisted of 18 young adults (7 males and 11 females) with a median age of 19 years. The Time 2 sample was significantly different from Time 1 sample in terms of SES, Time 2 sample being lower in socioeconomic status. At Time 1 adolescents' ethnic identity was assessed through an in-depth interview and coded for ethnic identity stage of diffusion/foreclosure, moratorium, or achieved. At Time 2 adolescents' ethnic identity exploration and commitment were assessed. Self-esteem was assessed at Time 1 and Time 2. Cross-lagged panel correlation results provided evidence of a significant relationship between self-esteem and ethnic identity stage for both time samples. Additionally, Time 1 ethnic identity predicted self-esteem at Time 2; and self-esteem at Time 1 predicted ethnic identity at Time 2. Phinney and Chavira's (1992) study provides exploratory data linking the importance of high self-esteem and ethnic identity development, and the significance of self-concept to minority youths' development. However, Phinney and Chavira's (1992) they did not provide further clarification regarding the complex relationship between self-esteem and ethnic identity, and they called for further longitudinal investigations on this aspect of development in minority youth. Another major

limitation of this study is the small sample size at Time 2, which draws into question the generalizability of the findings to various minority groups.

A recent study by Phinney and Chavira (1995) raised the importance of parents' role in the ethnic identity development of adolescents. Specifically, their study focused upon parental ethnic socialization of adolescents, and the ways in which adolescents cope with minority experiences of discrimination and prejudice in African-Americans, Mexican-Americans, and Japanese-Americans. Their sample consisted of 60 dyads of mother or father and adolescent. Adolescents completed the Multigroup Ethnic Identity Measure, the Rosenberg Self-Esteem Inventory, and were interviewed regarding how they coped with discrimination and prejudice. Parents were interviewed about parenting practices specifically related to ethnicity and diversity experiences. The results suggest that African-American and Mexican-American parents, in comparison to Japanese-American parents, emphasized in their parenting practices how to get along with mainstream society, guidance for living in a diverse environment, and discussions regarding how to deal with prejudice. Most of the adolescents in response to prejudice and discrimination, regardless of which ethnic group they belonged to, used proactive coping style (e.g., discussion, self-affirmation, and disapproval). Additionally, adolescent self-esteem was linked to a proactive coping style, versus an aggressive coping style; and aggressive coping style was related to significantly lower ethnic identity. Results also revealed a trend toward higher ethnic identity

among adolescents whose parents prepared them for diversity. Clearly, for ethnic minority youths the significance of studying parent-adolescent experiences can provide clarification regarding the relationships among ethnic identity development, coping, and self-esteem.

In summary, assessing ethnic identity and coping style is an important aspect to studying minority young adult adjustment. Phinney in an earlier work (1989) has also emphasized that "failure of minority adolescents to deal with their ethnicity could have negative implications, such as poor self-image or sense of alienation" (p. 38-39). Given the importance and saliency of ethnicity to Asian/Pacific Islander-American young adults, and few empirical studies that assess Vietnamese and Filipino ethnic identity, this is an area of research that needs further study and clarity.

Coping

The second area to be evaluated is coping. The study of youth coping with stressful life events has drawn heavily from adult coping theory and research (Compas, 1987). A common and shared definition of coping has included the response(s) to a potentially harmful episode, event, or experience. Lazarus and Folkman (1984) elaborate further on the definition of coping: "We define coping as constantly changing cognitive and behavioral efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person" (p. 141). Thus, they offer a definition of coping that

includes internal cognitive processes and emotional processes, and perceptions in conjunction with environmental constraints.

Coping involves cognitive and behavioral ways of dealing with stressful life experiences which typically include an emotional and mastery component (more formally known as emotion-focused and problem-focused coping, respectively). Coping is generally assessed through a pencil and paper questionnaire. There are two approaches used in the use of questionnaires. One involves the participants thinking about a specific stressful experience and rating the various coping strategies used. The second questionnaire format assesses the general coping behaviors and cognitions typically used by the participants. The two most widely and empirically validated measures of coping are the COPE (Carver, Scheier, & Weintraub, 1989) and the Ways of Coping Checklist (Vitaliano, Maiuro, Russo, & Becker, 1987).

Empirical studies linking family experiences with coping behavior report that problem-focused coping was predicted by maternal acceptance, and emotion-focused (including distraction and avoidance) coping was related to perceived maternal negativity (Dusek & Danko, 1994; Steinberg, Mounts, Lamborn, & Dornbusch, 1991). For adolescents, Compas (1987) further links coping with the goodness of fit involving the environment, specifically the family, and the child's characteristics as facilitating successful adaptation of events. Recall that goodness of fit can also be exemplified in terms of the multiple cultural belief

systems which converge in the immigrant and refugee family setting.

Additionally, coping behavior, specifically seeking and availability of social supports, has been significantly linked to symptomatology (Cauce, Felner, & Primavera, 1982; Sandler & Barrera, 1984). Thus, exploring the connections between adolescent coping, family characteristics, and intercultural conflict would provide an indication of how young adults typically contend and deal with multicultural conflict.

Symptomatology

Earlier empirical studies (Stoller, 1966) suggested that immigrant populations are not at a greater risk for developing psychological problems or disorders. However, more recent studies (Kim & Chun, 1993; Klimidis, Stuart, Minas, & Ata, 1994; Koslow & Salett, 1989; Mollica, 1989; Rosenthal, 1984; Rosenthal, Moore, & Taylor, 1983; Westermeyer, 1985) indicate that immigrants, and specifically refugees (Felsman, Leong, Johnson, & Felsman, 1990; Foulks, Merkel, Boehlein, 1992), are at greater risk for mental distress. Berry and Kim (1988; as cited in Florsheim, 1993) provide an explanation for the discrepant findings. They suggest that multiple factors in the acculturation process and degree of stress experienced by the immigrant and refugee, designate in a probabilistic rather than determined fashion maladaptive versus adaptive adjustment. Factors that may influence lower degrees of acculturative stress include availability of supportive networks, openness to cultural diversity, change

in status from host country and country of origin, and acceptance and status of the ethnic group within the larger community (Berry, 1990a, 1990b; Chung & Kagawa-Singer, 1993; Chung & Lin, 1994; Kibria, 1994). Typically, acculturative stress results in decreased psychological, physical, and social well-being (Berry, 1990a, 1990b).

There are a few studies on Vietnamese and Filipino young adult adjustment in the United States, however, these studies are often survey and self-report in emphasis, failing to take into consideration the family context, and individual family members' perceptions. In terms of psychosocial adaptation, drawing from Asian-American and Canadian studies, Asian adolescent immigrants and refugees tend to be well-adjusted in academic settings, and tend to not participate in delinquent behavior (Florsheim, 1993). Furthermore, no relationships have been found between migration status and psychiatric disorder. However, Sue (1981) suggests that the relative well-being and symptomatology of Asian-Americans may be misleading because of Asian-American's limited knowledge and use of mental health services. In addition, immigrants and refugees have a smaller likelihood of utilizing mental health services when compared to their non-immigrant peers (Munroe-Blum, Boyle, Offord, & Kates, 1989). Consequently, findings on Asian immigrants and Asian refugees' psychological adjustment tend to be mixed and inconclusive. Furthermore, few systematic studies of adjustment in immigrant and refugee youth are available.

Of those available, methodological concerns have been in the area of overemphasis of immigrant status, sampling limitations and biases, or differences in diagnostic approaches. Thus, further empirical studies on the nature of psychological well-being of young adult immigrants and refugees are warranted and would greatly contribute to the understanding of adolescent adjustment in a non-clinical sample.

In summary, the importance of coping style, ethnic identity development, and symptomatology are important considerations of individual adjustment in Asian and Pacific Islander young adults. Clearly, coping style has been related to parenting practices and self-esteem in ethnic minority youths. Likewise, the work conducted by Phinney and her colleagues sheds light on the growing importance of ethnic identity development, self-esteem, and individual adjustment. The extensive literature on symptomatology and development has been well studied, however clarification regarding the relationship between intercultural conflict and symptomatology remains inconclusive, especially within a non-clinical Asian/Pacific Islander sample.

Methodological Considerations in Cultural and Ethnic Studies

A major limitation in earlier studies on adolescent adjustment and the acculturation process has been the over-reliance and use of self-report questionnaires. Although a predominant number of self-report measures used are standardized questionnaires with reported reliability and validity estimates, these

measures are not free from bias (Grotevant & Carlson, 1989). Responses on these questionnaires are subjective reports about the self or the family. Criticisms of self-report measures have ranged from the subjective quality of the response to issues of social desirability (Routh, 1990). In order to address this potential source of error, a multimethod approach was used in this study. Campbell and Fiske (1959) have long emphasized the importance of utilizing a multimethod approach to obtaining data. One of the most noteworthy aspect to using this methodological approach is greater confidence that the instruments used measure the construct (trait) under study (see Campbell & Fiske, 1959). Related to confidence in the measures of constructs is reducing cultural bias. This is extremely crucial when conducting culturally sensitive research. Family practices, such as family rituals, occur cross-culturally, and are additional methods in which family interaction can be assessed (Reiss, 1989). In summary, there are challenges in utilizing a multi-method approach in studying family experiences, interaction and individual behavior (i.e., time involvement of participants and budget limitations). However, the reward of construct validity far outweighs the challenges.

Another important consideration when conducting cultural studies is sensitivity to the cultural experiences, beliefs, and values of the group being studied. This involves a non-ethnocentric approach when integrating theories and "obtaining data." Therefore, the review of empirical literature should address the

role of cultural beliefs and customs. In addition, when studying a specific ethnic group within a community, collaboration with community leaders becomes increasingly crucial for several reasons. Community leaders may provide firsthand knowledge regarding community demographics; provide an endorsement of the study which may impact attainment of the desired sample size; and, most important, may identify aspects of the study which would be perceived as culturally offensive or inappropriate (Betancourt & Lopez, 1993; Dodson, 1995; Ogbu, 1987).

Most research studies that investigate the role of culture and behavior are cross-cultural in approach. Typically, a particular theory is studied by comparing one culture with another (e.g., highly modern nations in comparison to third world countries), or by comparing several ethnic groups with a Caucasian group or just each other. Commonalities between various cultures and ethnicity's can be derived from comparative research. However, Betancourt and Lopez (1995) emphasize that comparative studies are at times "used to explain differences between groups. This not only limits our understanding of the specific factors that contribute to group differences, but it also leads to interpretations of findings that stimulate or reinforce racist conceptions of human behavior" (p. 91). This is an important consideration when conducting studies involving various ethnic and cultural groups. However, crucial information regarding commonalities across groups cannot be assessed and therefore universal developmental processes are

not clarified. In order to explore and better understand universal developmental processes of cultural beliefs and family dynamics group comparisons between Asian/Pacific Islander-American young adults and Anglo/European-American young adults is warranted.

The current study was designed as a comparative study of Asian/Pacific Islanders and Anglo/European-American young adults, while taking into consideration concerns raised by Betancourt and Lopez (1995). In addition, the area of research on intergenerational cultural conflict is relatively new (Szapocznik & Kurtines, 1993), and necessitates further investigation of specific refugee and immigrant groups such as the Vietnamese and Filipinos.

Measuring Intercultural Conflict

Hui (1988) and Triandis et al. (1988) have utilized the Individualism-Collectivism questionnaire as an indicator of cultural belief systems of individuals. Measuring differing cultural belief systems within the family becomes more challenging. Assessing intercultural conflict within a family context can be a difficult task when the population under study is culturally less expressive of conflict or disagreements, especially when a non-family member (outsider) is present. Thus, awareness and sensitivity to these cultural practices warrants a less intrusive approach to measuring intra-family cultural conflict. An approach used in marital research that taps into differences in perceptions of family members involves taking discrepancy scores between family members

(Cowan, Cowan, & Kerig, 1993). Using difference scores between family members is a less invasive approach to assessing conflict and differences directly, and is more culturally sensitive to how conflict is expressed in families. Conflict in families of Asian/Pacific Islander background is not typically expressed as this is contrary to maintaining family harmony (Dinh, Sarason, & Sarason, 1994; Hsu, 1981; Kibria, 1994; Rosenthal & Feldman, 1989; Rosenthal & Feldman, 1992a). For the purposes of this study, intercultural conflict is defined as the difference between parents and college student ratings on the Individualism-Collectivism questionnaire.

Measuring Adolescent Perceptions of Family Beliefs and Practices

Daily family practices, specifically family rituals, occur across all cultures (Bossard & Boll, 1950; Wolin & Bennett, 1984). Family rituals aid in the creation of meaning and roles within the family constellation (Fiese & Kline, 1993). Families, whether immigrant or non-immigrant, may differ in the specific rituals that they partake in, but often these rituals occur across several settings such as dinner time, weekends, and special celebrations. Rituals may include at least two dimensions: 1) the prescription of roles and routines, and 2) the ascription of affective meaning. The prescription of roles and routines can be rigid or flexible. Family ritual meaning is comprised of the following: how often the ritual occurs, who attends, affect associated with the rituals, deliberateness, and symbolic significance. Whereas the roles prescribed in family rituals may reflect family

organization, the symbolic significance attached to family gatherings may reflect a sense of family identity (Fiese, 1992). Family rituals that are high in roles and routine with low affective meaning represent rigid family rituals, whereas family rituals high in affective meaning constitute positive and meaningful family ritualized experiences.

Rigid family rituals may be an indication of more intergenerational conflict within the family, whereas family ritual meaning may serve as a protective, coping factor in families experiencing stress. For example, in refugee and immigrant families where there is a high expectation to maintain culturally linked family rituals, adolescents may find themselves in conflict with family members if there is a strong desire to break away from traditional practices. When importance and meaning of rituals are maintained in coordination with parents lower degree of rigid expectations for adolescents to participate in cultural ritual practices, adolescents are given room to create and ascribe their own meaning and significance to the rituals. While these are interesting ideas, they are mere speculation because current empirical research linking intercultural conflict, family practices, and adolescent adjustment is lacking.

Measuring Correlates of Young Adult Adjustment

Correlates of young adult adjustment can be defined and assessed in multiple ways. For the purposes of this study, correlates of adjustment was assessed using an ethnic identity questionnaire (Multigroup Ethnic Identity

Measure; MEIM; Phinney, 1992), a coping measure (COPE; Carver, Scheier, & Weintraub, 1989), and a symptomatology questionnaire (SCL-90-R; Derogatis, 1977).

Studying the relationships among ethnic identity, coping and symptomatology in Vietnamese and Filipino young adults is important for several reasons. First, it is unclear whether family characteristics and transactions which serve as protective and risk factors in non-immigrant families are applicable and culturally appropriate for refugee and immigrant ethnic minority families. Secondly, no studies of which I am aware have investigated family beliefs and practices and young adult adjustment of Vietnamese refugees and Filipino immigrants using a multi-measure, multi-respondent approach. Past studies solely emphasized the use of self-report measures often completed by either children and/or adolescents but rarely parents. Third, studies which have investigated immigrant and refugee adolescent psychological adjustment and cultural conflict have focused on clinical samples, tending to have a pathological emphasis in their research. Thus, it is unclear whether previously observed relationships among family beliefs and practices, cultural conflict, and psychological adjustment would be replicated in a non-clinical sample. Finally, because there are few studies on Vietnamese and Filipino adjustment, there is a need for additional empirical investigations which would contribute to the current

body of knowledge on refugee and immigrant young adult mental health and development.

In summary, utilizing a multi-measure, multi-respondent approach to adjustment through traditional methods, such as standardized questionnaires, and innovative and culturally sensitive topics, such as family rituals, can provide further clarification regarding the relationships among cultural, family, and individual factors. Furthermore, family functioning can also shed light upon protective factors can contribute to youth adjustment and adaptation of immigrants and refugees.

Statement of the Problem

Recently, multicultural, intercultural, family conflict models have been used to understand and explore adolescent adjustment. Cultural conflict and family processes are two factors that have been linked to adolescent adjustment. The relationship among family processes, cultural conflict, and adolescent adjustment have not been well explored, especially with immigrants and refugees of Asian background.

Therefore, the following Hypotheses were tested with alpha levels test for statistical significance set at $\alpha = .05$:

Cultural Conflict

1. Intergenerational conflict is predicted to have a negative relationship with degree of ethnic identity development for the Asian/Pacific Islander-American group, and not for the Anglo/European-American group (Multigroup Ethnic Identity Measure; MEIM; Phinney, 1992).
2. Intergenerational conflict is predicted to have a several significant associations with coping. (COPE; Carver, Scheier, & Weintraub, 1989). Specifically, as intergenerational conflict increases, problem-focused coping (e.g., active coping, planning, and seeking instrumental social support) will also increase in the Anglo/European-American group and not for the Asian/Pacific Islander-American young adult group. Emotion-focused coping (e.g., seeking emotional social support, acceptance, and use of humor) will decrease as intergenerational cultural conflict increases for the Asian/Pacific Islander-American young adult group, and not for the Anglo/European-American group.
3. Intergenerational conflict is predicted to have a positive relationship with symptomatology. (Symptom Checklist 90 - Revised; SCL90-R; Derogatis, 1977) in the Asian/Pacific Islander-American young adult group, and not for the Anglo/European-American group.
4. Intergenerational conflict will have a positive association with young adult's perceptions of family conflict, control, and organization in the Asian/Pacific

Islander-American young adult group, and not for the Anglo/European-American group. Intergenerational conflict will have a negative association with adolescent's perceptions of family cohesion, independence, and moral-religious orientation in the Asian/Pacific Islander-American young adult group, and not for the Anglo/European-American group. (Family Environment Scale; FES; Moos & Moos, 1986).

5. Intergenerational conflict will have a negative relationship with young adult's perceptions of family ritual meaning and family ritual routine in the Asian/Pacific Islander-American young adult group, and not for the Anglo/European-American group. (Family Ritual Questionnaire; FRQ; Fiese & Kline, 1993).

Family Context and Student Adjustment

6. Youth's perceptions of family beliefs and practices (family ritual meaning and family ritual routine) will have a positive relationship with ethnic identity development for both the Asian/Pacific Islander-American young adult group and for the Anglo/European-American group. (Multigroup Ethnic Identity Measure; MEIM; Phinney, 1992)).
7. Youth's perceptions of family beliefs and practices (family ritual meaning and family ritual routine) will have a negative relationship with emotion-focused coping and symptomatology for both the Asian/Pacific Islander-American

young adult group and for the Anglo/European-American group. (Family Ritual Questionnaire; FRQ; Fiese & Kline, 1993).

Intergenerational Cultural Conflict, Family Context, and Adjustment

8. Adjustment will be mediated by youth's perceptions of family beliefs and practices (e.g., family cohesion, expressiveness, organization, and family ritual meaning; Baron & Kenny, 1986). It is hypothesized that intergenerational cultural conflict can have a direct path to adjustment, but also can have an indirect path to adjustment, via the youth's perceptions of family environment and family practices for the Asian/Pacific Islander-American young adult group.

Methods

Methodological Considerations Revisited

The psychological study of individuals is a complex task that must consider well thought out decisions regarding paradigm choice, theoretical and empirical integration of related topics, empirical design, measurement, and statistical analyses. When studying individuals within other cultures, or cultures within a multicultural society, or cultures in transition (i.e., migration), the empirical task of studying individual development within a family context becomes much more complex (Lonner & Berry, 1986). Thoughtful consideration of cultural relativism, culturally relevant definitions, and the role of values that are inherent within cultures must occur. Assumptions regarding the

generalizability and equivalence of measures, validity of models in different cultural situations, and linguistic/language equivalence and barriers must not be automatically made. Often multiple norms or local norms are not available, however assumptions are made that the measure would be appropriate for a cultural group. For example, norms established for many measures are specific or generalizable to a particular group. Another consideration is random assignment. Although stringent requirements and random assignments of an experimental design are highly desired, there are situations and circumstances where this would prove to be unethical, inappropriate, costly, and impossible.

In considering the current research on young adult adjustment in refugee and immigrant families, ecological validity is desired. Therefore, use of a multi-measure and multi-respondent approach can shed some light on the complex task of adjustment in immigrant/refugee young adults of Asian and Pacific Islander background. To understand and delineate factors that are intricately linked to migration and youth adjustment, an intercultural study of Asian and Pacific Islander families is warranted. Clearly, immigrant and refugee youth live within a family context that assists in fostering development. To better understand whether these experiences exist cross-culturally, it will be important to have an Anglo/European-American comparison group. In this way, clarity regarding how immigrant and refugee families in comparison to Anglo/European families foster adjustment, can be obtained.

Research Design

This study utilized a non-experimental, comparative, correlational design (Berry, Poortinga, Segall, & Dasen, 1992), and uses a multi-measure, multi-respondent, approach relying upon questionnaires completed by college students and their parents. A multi-measure, multi-respondent approach avoids bias of solely using youth reports, is ecologically valid within the context of the family home, and allows for a comparison of multiple responses regarding family environment and cultural values (Harkness & Super, 1990). Correlational and multiple-regression analyses were utilized to assess factors associated with adjustment.

Participants

The participants consisted of 190 college students (57 male and 133 female) with a mean age of 20.07 years ($SD = 3.44$). The entire sample who participated in the study was diverse with the sample consisting of 55.7% Anglo/European/White ($n = 98$), 2.3% African-American/Black ($n = 4$), 1.7% Latino/Hispanic ($n = 3$), 2.8% Native American/American Indian ($n = 5$), 16.5% Filipino ($n = 29$), 12.5% Vietnamese ($n = 22$), 6.8% Asian/Korean/Chinese/Indian ($n = 12$), and 1.7% Mixed/Biracial ($n = 3$) students. (See Table 1 for descriptive statistics for the entire sample).

Parents' average years married was 22.53 years ($SD = 6.72$). Mothers' average age was 47.67 years ($SD = 5.39$) and fathers' average age was 50.64

years (SD = 6.14). A preponderance of the students had parents that were college educated and had semi-professional to professional occupations. (See Table 2 and 3).

Of the 190 student participants, 95 of these students had parents whom completed questionnaires regarding cultural values. T-test comparisons between students with parent participation and students without parent participation revealed differences on the Family Environment Scale. Specifically, students without parent participation described their family environment as less cohesive, expressive, recreational oriented, independent, intellectual-culture oriented, and having less organization. No differences between students with parent responses and students without parent responses were found for students' report of symptomatology, coping, family beliefs and practices, and all but one of the ethnic identity variables. Students without parent responses reported greater participation in behaviors associated with ethnic culture and tradition, in comparison to the students with parent responses. (See Appendix B for analyses comparing students with parent responses versus students with no parent response on demographic variable and across measures).

Please note that the preceding analyses were conducted with the entire sample of 190 participants. According to Cohen (1992) a sample size of at least 64 (for each group), with a medium effect size and $\alpha = .05$, for group comparison

analyses has a power of .80. A power smaller than .80 increases the risk for Type II error, whereby the Null hypothesis is accepted when it is false (Cohen, 1992).

Sample of Interest

Given the focus of immigrant and refugee experiences of college students of Asian and Pacific Islander background, several of the college students with Asian ethnic and racial heritage were combined. The Asian and Pacific Islander group consisted of Vietnamese, Filipino, Korean, Chinese, and Southeast Asian students (n=63) that had parents that were foreign born and immigrated to the USA. Twenty-four of the 63 students had parents who completed and returned the questionnaires assessing cultural values, and family beliefs and practices. Questionnaires were not returned by 39 of the parents of Asian and Pacific Islander-American college students. The comparison group was comprised of Anglo/European-American students with reported ethnic and racial heritage from Great Britain and Europe (n=98). Sixty-three of the 98 Anglo/European-American students had parents who returned completed questionnaires on cultural values, family beliefs and practices. Thirty-four of the parents of Anglo/European background did not return the questionnaires. (1 case consisted of missing information, therefore was not included in the calculations). A majority of the students (n=94) had parents who were born in the USA. Of the 98 Anglo-European college students, 5 had fathers and 4 had mothers with

birthplaces from Great Britain or Europe. (See Table 4 for descriptive statistics for demographic information).

Correlational analyses utilizing student data for the Asian/Pacific Islander-American group ($n=63$), with a medium effect size and $\alpha = .05$, had a power less than .80 (Cohen, 1992). It is important to note that there is an increased risk of Type II error involved in these analyses. When the intergenerational cultural conflict variable, which requires parent data, was used in correlational analyses the sample size was considerably smaller ($n=24$). Multiple regression analyses involving family ritual variables had a power of less than .80, with a medium effect size and $\alpha = .05$, for the Asian/Pacific Islander-American group ($n=63$). Again, there was a risk of accepting the Null hypothesis when the Null was false (Type II error).

Correlational analyses utilizing the Anglo/European-American group ($n=98$), with a medium effect size and $\alpha = .05$, had a power of at least .80 (Cohen, 1992). This sample size reduces the risk of Type II error. When the intergenerational cultural conflict variable, which requires parent data, was used in correlational analyses the sample size was considerably smaller ($n=63$), thereby increasing the risk of Type II error. Multiple regression analyses involving family ritual variables had adequate power of .80, with a medium effect size and $\alpha = .05$, for sample sizes of at least 76. As the Anglo/European-American group had a sample size of 98, the risk of Type II was reduced.

Recruitment and Procedures

College students were recruited in several settings, with multiple methods used in attempts to obtain ethnic minority student participation. At Syracuse University, introductory psychology students were asked to participate in a study on family experiences and young adult development. Of those participating, students in groups of 5-25 individuals read and signed the consent forms. Participants then completed a demographic questionnaire and in random order presentation: the Individualism-Collectivism Questionnaire, the Family Environment Scale, Family Ritual Questionnaire, the Multigroup Ethnic Identity Measure, the COPE and the SCL90-R. Students took 45 minutes to 75 minutes to complete the questionnaires. Upon handing in the questionnaires, students addressed a stamped envelope with their parents' address. The parent packet consisted of an introductory letter requesting their participation in the study, consent forms, and questionnaires for the mother and the fathers to complete. A return postage-paid envelope was included in the packet. (See Figure 1 for questionnaires completed by students and parents; See Appendix A for consent forms and questionnaire examples). For the sample of interest, eighty-seven students had parents who completed the questionnaires (63 Anglo/European-American and 24 Asian and Pacific Islander students). Seventy-three students had parents who did not complete the questionnaires (34 Anglo/European-American and 39 Asian and Pacific Islander students).

Students who participated from the introductory psychology course received research experience credit. Only a handful of ethnic minority students were recruited from the course. Eighty-eight of the total sample came from the Syracuse University campus psychology course. Anticipating challenges in obtaining the required number of ethnic students for the study, Vietnamese and Filipino students were also recruited through student organizations on the Syracuse University campus. Ten students from the Vietnamese Student Organization participated, with 12 students from the Filipino Student Organization completing questionnaires.

Recruitment expanded to several other academic settings including Dartmouth College, the University of Alaska Anchorage, and the college and university Vietnamese and Filipino student organizations posted on the World Wide Web, better known as the internet. Recruitment at the Dartmouth College campus where a newly formed Vietnamese student organization began its first year was quite limited. Students were recruited primarily through contacts with the officers of the student organization. However, after sending ads and requests to the officers, no students from this organization or campus indicated an interest in participating. Participants from University of Alaska Anchorage primarily were from an introductory psychology or a gender psychology course. Packets were distributed to students to complete, with students receiving research experience credit upon returning the packet to the course instructor. A total of 41

students participated from the University of Alaska Anchorage. Nineteen Filipino/Filipino-American students and 20 Vietnamese/Vietnamese-American students responded to research participating requests that were e-mailed to student officers, and student members. Ethnic minority students who participated from the Syracuse University Campus and internet student organization postings received \$20 for their time and effort.

The total sample for the study consisted of 190 students with 88 students from the Syracuse University Introductory Psychology course, 41 students from the University of Alaska Anchorage, 12 Filipino students from the Syracuse University Filipino Student Organization, 10 Vietnamese student from the Syracuse University Vietnamese Organization, 19 Filipino/Filipino-American students from internet requests, and 20 Vietnamese students from internet requests.

All procedures were approved by the Syracuse University Institutional Review Board (IRB), and the Dartmouth College Human Subjects Review Board. The Syracuse University IRB approval was honored by the University of Alaska Anchorage. Recruitment through the world wide web and internet was approved by Syracuse University IRB.

Measures

All questionnaires were translated and back-translated into Vietnamese by two bilingual research assistants. A third research assistant verified the translated

questionnaires. The bilingual research assistants were all fluent in Vietnamese and English, were of Vietnamese background, and attending Syracuse University. Discrepancies in meaning were discussed by the three research assistants with a consensus agreement utilized in the final translated questionnaire. Vietnamese translated measures and non-translated measures were provided to Vietnamese college students and parents. Vietnamese college students and parents were given the option to complete the English or Vietnamese version of the questionnaires. Questionnaires were not translated into Pilipino (based upon Tagalog), as English is also the official language of the Philippines and that many Filipino immigrants are bilingual in Pilipino and English (Central Intelligence Agency, 1998).

Demographic Questionnaire. Demographic information was collected on student information, family information, parent education, occupation, and years since family migration. A review of cross-cultural research involving Vietnamese refugees indicated adults' reluctance in completing personal information as this was viewed as potentially causing negative consequences to themselves and their family (reference). Often times this resulted in inaccurate information reported or missing background data. In efforts to increase accuracy, the demographic questionnaire was completed by the students.

Individualism-Collectivism Questionnaire. The individualism-collectivism scale is a 63 item self-report questionnaire that assesses collective and individualistic attitudes and values (Hui, 1988), originally construct validated

cross-culturally by 46 social scientists. This measure has also been cross-validated in the United States and Hong Kong with reported test-retest reliabilities ranging from .62 to .79. The collectivism and individualism questionnaire typically assesses individual ratings. However, intercultural conflict between young adults and parents was used in this investigation. Thus, an alternative way of assessing intrafamily beliefs and values had to be devised. Procedures outlined by Cowan, Cowan, and Kerig (1993) assessing differences in parenting style and perceptions of marital quality was used to inform procedures in the current study. Specifically, a derived discrepant score on the individualism-collectivism scale was obtained by first taking the parent score, and then subtracting the adolescent's scores from the parental score. An obtained mother-student score and father-student score was utilized as a rating of intercultural conflict. A drawback to this approach is a restricted range for the discrepant scores, which can limit the strength of subsequent correlation analyses. The benefits of using the INDCOL measure and the discrepant score method, which takes into consideration cultural, generational, and multi-repondant issues, outweigh the limitation. This measure was completed by the student and by the mothers and fathers who returned questionnaires.

Family Environment Scale (FES; Moos & Moos, 1986). The FES measures 10 domains of the family environment (Cohesion, Expressiveness, Conflict, Independence, Achievement Orientation, Intellectual-Cultural

Orientation, Active-Recreational Orientation, Moral-Religious emphasis, Organization, and Control) as rated by the adolescent. Each subscale consists of nine true and false items. Based on extensive studies, internal consistencies of the subscales have ranged from .61 to .78 (Grotevant & Carlson, 1989). For the current study, Chronbach alpha's for the subscales ranged from .24 (Independence) to .73 (Cohesion, and Conflict; See Table 5 for internal consistencies; See Table 6 for means and standard deviations). Construct and criterion validity have been demonstrated in over 200 studies, suggesting that this is a psychometrically sound and well-respected instrument of family functioning. However, the use of the FES with an ethnically diverse sample (i.e, Puerto Rican and Vietnamese families) has raised questions regarding cultural relevancy especially when the FES was completed by a parent figure (Arnold & Orozco, 1989; Martinez, Hays, & Soloway, 1979; Moos, 1974; Munet-Vilaro & Egan, 1990; Sawin & Harrigan, 1995). Taking this into consideration, the measure was completed by the college students.

Family Ritual Questionnaire (FRQ; Fiese & Kline, 1993). The FRQ is a forced-choice, 56-item self-report questionnaire originally based on Wolin and Bennett's (1984) Family Ritual Interview (Fiese & Kline, 1993). The FRQ is an instrument that assesses family rituals across seven specific settings (dinner time, weekends, vacations, annual celebrations, special celebrations, religious holidays, and cultural and ethnic traditions), and eight domains (occurrence, roles, routine,

attendance, affect, symbolic significance, continuation, and deliberateness).

Construct validity has been provided through significant correlations with established measures of family functioning, and negative correlations with symptoms and anxiety. A four-week test-retest reliability of .88, and subscale internal consistencies ranged from .56 to .88 has been established (Fiese & Kline, 1993).

At the time of data collection for the current research, the FRQ had not yet been used and studied with an ethnically diverse sample. For the current study, Chronbach alpha's for the subscales ranged from .37 (routine) to .80 (attendance; See Table 5 for internal consistencies; See Table 6 for means and standard deviations). The FRQ, as completed by the college student, was used as an indication of current family beliefs and practices.

The Multigroup Ethnic Identity Measure (MEIM; Phinney, 1992) is a questionnaire which assesses attitudes towards one's ethnic group and sense of belonging to the group, participation in ethnic customs, and exploration and commitment to one's ethnic group. The 14 items are rated on a 4-point scale (1-strongly disagree to 4-strongly agree). Calculated mean scores range from 1 to 4, with higher scores indicating a stronger ethnic identity. Overall Ethnic Identity Scores by Ethnic Group have been reported with the following means: Asian (\underline{M} = 3.02), Black (\underline{M} = 3.46), Hispanic (\underline{M} = 3.07), White (\underline{M} = 2.86), and Mixed (\underline{M} = 2.62; Phinney, 1992). Black college students significantly reported higher

ethnic identity in comparison to White and Hispanic college students. In addition to these 14-items, six questions assess other-group orientation, which is considered related to, but conceptually different from ethnic identity.

Development of the scale was initially utilized with a racially and ethnically diverse college student sample, and subsequent validity and reliability studies also included a high school sample.

The following represents the reliability scores of the college student sample presented by Phinney (1992), as this is the sample utilized by the current study. Reliability coefficients, Cronbach's alpha, of the Ethnic Identity Scale was .90, Affirmation/Belonging subscale was .86, and Ethnic Identity Achievement was .80. No reliabilities were reported for the two-item Ethnic Behavior Subscale. Its inclusion in the MEIM was due to the increased overall reliability of the measure. The Other-group orientation obtained a lower reliability of .74. Factor analysis suggests a single factor for ethnic identity. Phinney (1992) stresses however that ethnic identity achievement and ethnic affirmation, belonging, and behaviors as contributing to a greater understanding of the complex nature of ethnic identity. Specifically, the various subscales taps into developmental processes, as well as the contextual and relational aspects to ethnic identity. This measure was completed by the student.

For the current study, Chronbach alpha's for the scales ranged from .69 (Ethnic Behavior) to .93 (Ethnic Identity; See Table 5 for internal consistencies;

See Table 6 for means and standard deviations) and is consistent with alpha's presented by Phinney (1992). This measure was completed by the student.

COPE (Carver, Scheier, & Weintraub, 1989). The COPE assesses an individual's coping strategies when faced with a stressful experience, by having participants reflect on their general coping approach to stressful situations. The questionnaire consists of 60 items requiring participants to respond on a four-point scale (1 = I usually don't do this at all; 2 = I usually do this a little bit; 3 = I usually do this a medium amount; and 4 = I usually do this a lot). Fifteen scales conceptually distinct from one another were developed: Active Coping, Planning, Positive Reinterpretation and Growth, Seeking Emotional Social Support, Seeking Instrumental Support, Religion, Suppression of Competing Activities, Acceptance, Mental Disengagement, Focus on and Venting Emotions, Restraint Coping, Behavioral Disengagement, Denial, Humor, and Alcohol/Drug Use. Factor analyses confirmed 11 scales as being distinct, with Seeking Emotional and Instrumental Social Support loading on a single factor, likewise with Active Coping and Planning. A validation study conducted by Clark, Bormann, Cropanzano, and James (1995) confirmed the 15-factor scale, as well as provided adequate convergent and discriminant validity with the Ways of Coping-Revised (Folkman & Lazarus, 1985) and the Coping Strategy Indicator (Amikhan, 1990). The COPE as a questionnaire and coping as a construct has been studied with ethnically diverse samples (Zea, Reisen, & Tyler, 1996) and has been found to be

linked with perceived stress (Cross, 1995), college performance (Aspinwall & Taylor, 1992), and cultural beliefs (Sahoo, Sia, & Panda, 1987)

For the current study, Chronbach alpha's for the subscales ranged from .45 (mental disengagement) to .95 (alcohol and drug disengagement; See Table 5 for internal consistencies; See Table 6 for means and standard deviations). The COPE measure was completed by the student.

Symptom Checklist 90 - Revised (SCL-90-R; Derogaitis, 1977). The SCL-90R is a pencil and paper, self-report instrument that measures symptomatology in adolescents and adults. The response range is on a 5-point scale from "Not At All Distressed" to "Extremely Distressed" and assesses psychological and physical symptoms from the previous week to the present. The rationale for the use of this instrument is that many Asians use somatic complaints to express their psychological distress (Bashir, 1993; Draguns, 1990; Florsheim, 1993; Tran, 1992, 1993). Several of the 90 items in the measure assess psychosomatic complaints, and consequently, the global psychiatric distress score considers and is sensitive to cultural differences in the expression of mental distress. The SCL-90-R was completed by the college students as a measure of adjustment.

For the current study, Chronbach alpha's for the subscales ranged from .80 (phobic anxiety) to .90 (anxiety; See Table 5 for internal consistencies; See Table 6 for means and standard deviations). The Chronbach alpha for the global stress index was .98.

Results

Statistical analyses were conducted in three steps. First, measures of young adult adjustment (ethnic identity, coping, and symptomatology) were analyzed using independent t-tests comparing the Asian/Pacific Islander-American college student group and Anglo/European-American group. The second step involved conducting separate correlation matrixes for the two groups to provide a simple test of relationships between variables as outlined in Hypotheses 1-5 (Cultural Conflict Focus) and Hypotheses 6 and 7 (Family Context Focus). Step three involved conducting multiple regression analyses to test the predictive relationship of family rituals upon young adult adjustment (as measured by ethnic identity). A test of the mediation model, Hypothesis 8 (Intergenerational Cultural Conflict, Family Context, and Adjustment), was not conducted as intergenerational cultural conflict was not related to adjustment in young adults.

Group Comparisons

Independent t-test analyses revealed several significant differences between the Asian/Pacific Islander-American college student group and Anglo/European-American group. The two groups differed in the ratings of intergenerational cultural conflict between the student and mother. The Asian/Pacific Islander group scored significantly higher than the non-immigrant/refugee group in terms of mother-student intercultural conflict ($t(80) =$

2.08, $p = .041$). Father-student intergenerational cultural conflict was not statistically different between the Asian/Pacific Islander-American college student group and Anglo/European-American group ($t(69) = 1.60, p = .11$).

Consequently, a correlation analysis utilizing Mother-student cultural conflict rather than Father-student cultural conflict was employed.

For the ethnic-identity variables, Asian/Pacific Islander-American college students differed significantly from the Anglo/European-American group on ethnic identity, affirmation, ethnic identity achievement, and participation in ethnic identity behavior. Asian/Pacific Islander-American college students scored higher on the ratings of ethnicity, in comparison to the Anglo/European-American college students. Asian/Pacific Islander-American college students did not differ from the Anglo/European-American college group in their report of engaging in activities with individuals from different racial and ethnic background. (See Table 7).

Asian/Pacific Islander-American college students scored higher than Anglo/European students did on two of the variables measuring coping behavior. The Asian/Pacific Islander-American group scored higher than the Anglo/European-American group on the coping scales of turning to religion and behavioral disengagement. (See Table 7).

For symptomatology, significant group differences emerged for two of the variables. The Asian/Pacific Islander-American group scored significantly higher

than the Anglo/European-American group on the phobic anxiety subscale and psychoticism subscale. (See Table 7).

In sum, the most consistent group differences were found on measures of ethnic identity. The Asian/Pacific Islander-American group reported, overall, stronger self-ratings associated with being a member of an ethnic group including ethnic identity, engaging in ethnic behaviors, and having achieved a sense of ethnic identity. There were few significant group differences, however, in regard to psychological functioning and report of coping behaviors.

A second set of group analyses was conducted to determine relative differences on measures of family life. The Asian/Pacific Islander-American group reported more conflict, organization and control in their families than the Anglo/European-American group. The Asian/Pacific Islander-American group also reported that their families emphasized independence, achievement, and cultural and religious values more than the Anglo/European-American group. (See Table 8).

In sum, there were consistent differences between the Asian/Pacific Islander-American and Anglo/European-American group in regard to family life. The Asian/Pacific Islander-American group reported that their family life was more organized, held more expectations about roles and routine, and placed more emphasis on family rituals and activities than the Anglo/European-American group.

Correlational Analyses by Group

To test the first hypothesis, that intergenerational conflict will be negatively related to ethnic identity, correlations were generated between intergenerational cultural conflict and MEIM.

Mother-student Cultural Conflict was not significantly related to the ethnic identity measures in the Asian/Pacific Islander-American group. A statistically non-significant trend did emerge between Mother-Student Cultural Conflict and engagement in Ethnic Behaviors ($r = .356$; $p < .10$). As intergenerational cultural conflict between mother and student increased, so did student's self-ratings of participation in activities related to one's ethnic background. (See Table 9).

Correlations between Mother-student Cultural Conflict and ethnic identity did not reach conventional levels of significance for the Anglo/European-American group. Non-significant trends emerged between Mother-Student Cultural Conflict and participation in Ethnic Behaviors ($r = -.200$; $p < .10$), and ratings of Affirmation and Belonging ($r = -.188$; $p < .10$). For the Anglo/European-American group, the association was negative, indicating that as intergenerational cultural conflict increased, participation in activities related to one's ethnic background decreased. This negative correlation was also evident for ratings of Affirmation and Belonging. As intergenerational cultural conflict

between mother and student increased, ratings of Affirmation and Belonging decreased. (See Table 9).

To test the second hypothesis, that intergenerational conflict will be related to coping for the Asian/Pacific Islander-American group, correlation analyses were conducted. None of the correlations reached conventional levels of statistical significance. For the Asian/Pacific Islander-American group, two of the correlates were significant at the .10 level. Report of behavioral disengagement, and turning to alcohol and drugs were positively related to intergeneration cultural conflict at the .10 level. (See Table 9).

There were no statistically significant correlations between coping and intergenerational cultural conflict for the Anglo/European-American group.

To test the third hypothesis, that intergenerational conflict will be positively related to symptomatology, correlations between intergenerational cultural conflict and the SCL90-R were generated. Mother-student Cultural Conflict was not significantly related to any of the symptomatology measures. A non-significant trend did emerge between Mother-student Cultural Conflict and Hostility ($r = -.297$; $p < .10$). As intergenerational cultural conflict between mother and student increased, so did student's self-ratings of Hostility. (See Table 6). Mother-student Cultural Conflict had no statistically significant relationships with the symptomatology variables for the Anglo/European-American group. (See Table 9).

To test the fourth hypothesis, that intergenerational conflict will be positively associated with adolescent's perceptions of family conflict, control, and organization correlations, and negatively related to family cohesion, independence, and moral-religious orientation correlations were generated.

There were no statistically significant correlations between intergenerational cultural conflict and perceptions of family characteristics for the Asian/Pacific Islander-American group. A non-significant trend did emerge in terms of the association with intergenerational cultural conflict between mother and student and achievement orientation ($r = .325$; $p < .10$). As Mother-Student Cultural Conflict increased, student ratings of family achievement orientation also increased. (See Table 10).

There were no significant correlations between perceptions of family characteristics and intergenerational cultural conflict for the Anglo/European-American group. A non-significant trend did emerge in terms of the association with intergenerational cultural conflict between mother and student and affective expression ($r = .206$; $p < .10$). As Mother-Student Cultural Conflict increased, student ratings of family affective expression also increased.

To test the fifth hypothesis, that intergenerational conflict will be negatively related to adolescents' perceptions of family ritual meaning and family ritual routine, correlations were generated between intergenerational cultural conflict and the FRQ.

Mother-student Cultural Conflict was not significantly related to family ritual meaning and family ritual routine for the Asian/Pacific Islander-American group. (See Table 10). Likewise, mother-student Cultural Conflict did not have a statistically significant relationship with family ritual meaning and family ritual routine (See Table 10).

Family Context and Student Adjustment

To test the sixth hypothesis, that youths' perceptions of family ritual meaning and family ritual routine will be positively related to ethnic identity development, correlations were generated between the FRQ and the MEIM

Family ritual meaning was significantly related to Ethnic Identity, Affirmation and Belonging, Ethnic Identity Achievement, and Ethnic Behaviors. Family ritual meaning was not significantly related to Other Group Orientation. Asian/Pacific Islander-American college students who reported more meaning associated with their family rituals also reported stronger feelings of ethnic identity. A similar pattern held for the Anglo/European-American group. (See Table 11). Family ritual routine was related to 2 of the 5 MEIM Scales for the Asian/Pacific Islander-American group, specifically Ethnic Identity and Ethnic Identity Achievement. (See Table 12).

As predicted, and consistent with the Asian/Pacific Islander-American, family ritual meaning was significantly related to Ethnic Identity, Affirmation and Belonging, Ethnic Identity Achievement, and Ethnic Behaviors for the

Anglo/European-American group. Family ritual meaning was not significantly related to Other Group Orientation. (See Table 11). As predicted, and consistent with the Asian/Pacific Islander-American, family ritual routine was significantly relationship to Ethnic Identity, and Ethnic Identity Achievement in the Anglo/European-American group. Students' reports of Affirmation and Belonging, Ethnic Behaviors, and Other Group Orientation were not related to ratings of family ritual routine. (See Table 12).

To determine whether the correlations were stronger for the Asian/Pacific Islander-American versus the Anglo/European-American group, a Fisher's r to z transformation was conducted. There were no significant differences in the strength of the correlations.

To test the seventh hypothesis, that youth's perceptions of family ritual meaning and family ritual routine will be negatively related to emotion-focused coping and symptomatology, correlations were generated between the FRQ and the COPE, and the SCL90-R.

For the Asian/Pacific Islander-American group, family ritual meaning was statistically related to Seeking Emotional Social Support and Turning to Religion, at $p < .05$ level. (See Table 11). However, this relationship was in the opposite direction predicted, with increases in family ritual meaning corresponding to increases in Seeking Emotional Social Support and Turning to Religion coping behavior. Family ritual routine was significantly related to Turning to Religion.

(See Table 12). A non-significant trend also emerged between Seeking Emotional Social Support and family ritual routine.

For the Asian/Pacific Islander-American group, family ritual meaning was not significantly related to all, except one, of the measures of symptomatology. A significant positive relationship was found between family ritual meaning and the psychoticism subscale. As students reported higher family ritual meaning, there was a corresponding increase on the Psychoticism subscale. (See Table 11). Family ritual routine did not have any significant associations with symptomatology. (See Table 12).

For the Anglo/European-American group family ritual meaning was significantly related to Seeking Emotional Social Support, Turning to Religion, and Turning to Alcohol and Drugs. (See Table 11). Consistent with the hypothesis, as reports of family ritual meaning increased, there was a corresponding decrease of Turning to Alcohol and Drugs as a coping mechanism. While Seeking Emotional Social Support and Turning to Religion were significantly related to family ritual meaning, this relationship was in the opposite direction predicted. As family ritual meaning increased, there was corresponding increase in Seeking Emotional Social Support and Turning to Religion as coping behavior.

For the Anglo/European-American group, family ritual routine was significantly related to Venting of Emotions and Denial. (See Table 12). As

family ritual routine increased there was a corresponding increase in the use of Denial as a coping behavior. This was in the opposite direction predicted. Consistent with the hypothesis, as family ritual routine increased, there was a corresponding decrease in the use of Venting of Emotions as a coping behavior. A non-significant trend also emerged between Seeking Emotional Social Support and family ritual routine.

For the Anglo/European-American group, family ritual meaning was not significantly related to all, except one of the measures of symptomatology. A significant negative relationship was found between family ritual meaning and the Somatization subscale. As students reported higher family ritual meaning, there was a corresponding decrease on the Somatization subscale. A non-significant trend also emerged between family ritual meaning and Hostility. (See Table 11). Family ritual routine was significantly related to Somatization. (See Table 12).

Intergenerational Cultural Conflict, Family Context, and Adjustment

It was hypothesized that intergenerational cultural conflict would be mediated (Baron & Kenny, 1986) by youth's perceptions of family beliefs and practices (e.g., family cohesion, expressiveness, organization, and family ritual meaning). Intergenerational cultural conflict was not significantly related to the adjustment variables, as well as the family belief and practices variables (See Table 9 & 10). This resulted in the unmet criteria established by Baron & Kenny (1986) for a mediational relationship to occur.

Exploratory analyses assessing the predictive role of family rituals upon adjustment in young adults were conducted. Given the consistent findings indicating the significant associations between family rituals and ethnic identity, it seems reasonable to conduct regression analyses that takes into consideration the contributions of both meaning and routine. Simultaneous multiple-regression analyses tested for the relationship of family rituals upon adjustment as measured by ethnic identity. Multiple regression analyses were not conducted in predicting coping behavior used and symptomatology due to the lack of statistically significant findings generated by the correlational analyses. Results are first presented for the immigrant/refugee group, and then for the non-immigrant/non-refugee group for the measures of college student adjustment.

Asian/Pacific Islander-American Students

Ethnic Identity

Consistent with the correlational analyses, several significant models were found in predicting ethnic identity. Specifically, Ethnic Identity was best predicted by family ritual meaning, however family ritual routine did not significantly contribute to the model. Affirmation and Belonging was also a significant model, with both family ritual meaning and family ritual routine significantly contributing to the model. Significant models also emerged for Ethnic Identity Achievement, and participation in Ethnic Behaviors with family ritual meaning contributing to the models. However, family ritual routine did not

predict ethnic identity achievement. Other-group Orientation was not a significant model. (See Table 13).

Anglo/European-American Students

Ethnic Identity

As with the Asian/Pacific Islander group, Ethnic Identity was best predicted by family ritual meaning, however family ritual routine did not significantly contribute to the model. A significant model also emerged for Ethnic Identity Achievement, with family ritual meaning contributing to the model. Family ritual routine did not predict ethnic identity achievement. Ethnic Behaviors also had a similar pattern emerge, with family ritual meaning as a significant predictor to the model. (See Table 14). Affirmation and Belonging and Other-group Orientation were not statistically significant models when using family ritual meaning, and family ritual routine.

Discussion

The purpose of this study was to examine contextual factors that contribute to young adult adjustment within Asian/Pacific Islander-American and Anglo/European-American college students. The environmental variables that were of primary interest in this investigation were the role of intergenerational cultural conflict and family characteristics upon college students adjustment while considering parents cultural belief system. The study first explored relative differences in ethnic identity, psychological adjustment, and family environment

of Asian/Pacific Islander-American and Anglo/European-American college students. Second, this study examined the role of intergenerational differences in cultural beliefs and its relation to family environment characteristics and family ritual practices. Finally, this research investigated the links between family beliefs and practices and young adult adjustment as measured by ethnic identity, coping, and symptomatology.

Group Comparisons and Intergenerational Cultural Conflict

Consistent with the focus of this research, results revealed significant differences between the Asian/Pacific Islander-American Students college students in comparison to the Anglo/European-American college students on ratings of intergenerational cultural conflict between student and mother. The non-immigrant/non-refugee group scored lower than the immigrant/refugee group in terms of mother-student intercultural conflict. In other words, the Anglo/European-American college students typically had ratings of collectivism and individualism that were consistent with their mothers' ratings. The Asian/Pacific Islander-American college students on the other hand, had ratings indicative of collectivism and individualism differing from their mothers' ratings. This implies that intergenerational cultural conflict exists for this group, a cultural conflict that is, perhaps, not present for the Anglo/European-American group.

Ethnic Identity

There were distinct differences in college students' ratings of ethnic identity. Asian/Pacific Islander-American college students in comparison to Anglo/European-American college students, significantly reported higher ethnic identity, affirmation and belonging, ethnic identity achievement, and participation and involvement in ethnic and cultural activities. This is consistent with Phinney's (1992; Phinney & Chavira, 1992; Phinney & Chavira, 1995) findings, whereby Anglo/European-Americans as a group score lower on ethnic identity variables than other minority groups. While these findings are not surprising, it was however interesting to note the role of the family's beliefs and practices upon ethnic identity development for both the Asian/Pacific Islander-American and the Anglo/European-American college student groups. In particular, family ritual meaning was consistently effective in predicting ethnic identity development and the sense of affirmation and belonging to one's ethnic and cultural group. These findings sheds light on the common, yet powerful, role that the family context creates where an individual feels connected and has a sense of affiliation with one's cultural and ethnic group. Belonging and ethnic identity can be fostered in all types of families, particularly in families where meaning and significance are given to family rituals. This is a development-contextual pathway that is common for both racially and culturally distinct groups.

Family Beliefs and Practices

While previous research has assessed family characteristics and practices and its relationship with adjustment, few studies have asked the question whether there are group differences between Asian/Pacific Islander-American students and Anglo/European-American students. Much of the literature on family characteristics as measured by the Family Environment Scale has utilized an Anglo/European-American sample, with a growing number of studies utilizing a multicultural sample (Arnold & Orozco, 1989; Martinez, Hays, & Soloway, 1979; Moos, 1974; Munet-Vilaro & Egan, 1990; Sawin & Harrigan, 1995). The results of the current study indicate that Asian/Pacific Islander-American students significantly differ in their ratings of family characteristics, in comparison to Anglo/European-American students. Asian/Pacific Islander-American college students versus Anglo/European-American college students consistently rated their families higher in conflict, organization, control, independence, achievement orientation, and participation in cultural, intellectual, and religious activities. These findings have not been reported in previous empirical studies.

Likewise, previous research on family rituals have only utilized a predominantly Anglo/European-American college student sample. This is the first study employing the use of family rituals, as measured by the Family Ritual Questionnaire (Fiese & Kline, 1993), with an Asian/Pacific Islander-American college student sample. When looking at the differences between Anglo/European-American college students and Asian/Pacific Islander-American

college students, Asian/Pacific Islander-American college students significantly scored higher on ratings of family ritual meaning and family ritual routine.

The results of these significant findings are quite interesting, given the very few studies available focusing upon an Asian/Pacific Islander-American college student sample. The findings must be considered cautiously, however. While Vietnamese translations were made available for the FES and the FRQ to facilitate the cultural appropriateness of the measure, these translations in themselves do not mean that all items that were translated were culturally relevant. This brings into question the construct validity of the instruments especially when being used by a multicultural sample where English is not the primary language.

Intergenerational Cultural Conflict and Culturally Sensitive Research

While there were differences between groups regarding intergenerational cultural conflict, for the sample participating in this study, intergenerational cultural conflict was not predictive of family characteristics nor for correlates of young adult adjustment for both the Asian/Pacific Islander-American and the Anglo/European-American college student groups.

There are several possible explanations that can help to account for the lack of significant findings. First, when analyses utilized intergenerational cultural conflict, students and parental responses were required. This alone reduced the sample size for the correlation and multiple regression analyses that

were conducted. In order for significant findings to emerge with a smaller size, the strength of the correlation must be quite high. Another statistically-related issue is the use of discrepant scores in tapping into intergenerational cultural conflict. Discrepant scores typically results in a restricted range for which the correlational analyses were dependent upon. While transforming the correlations into z-scores attempted to address this issue, the restricted range of the original discrepant scores and the smaller sample size could have been related to the lack of significant findings.

Related to the issue of sample size, is the recruitment methods used in obtaining participants for this study. Participants were recruited in a variety of methods through requests in psychology courses, ethnic and cultural student organization, and finally through the world wide web. Recruitment changed as the study progressed due to limited interest of Asian/Pacific Islander-American college students' participation in the study. Consequently, participants were not randomly selected to participate, and secondly, self-selection to participate in the later-stages of recruitment was restricted to Asian/Pacific Islander-American students with access to the internet. Clearly, change in recruitment methodology could have allowed for an increase in error variance. This potentially could have affected the lack of findings regarding intergenerational cultural conflict.

Second, intergenerational cultural conflict is a relatively new concept, which was first studied with a clinical Hispanic populations (Szapocznik &

Kurtines, 1993). Measurement of intergenerational cultural conflict is also fraught with many difficulties. With clinical populations a retrospective and direct approach to assessing adolescents family difficulties makes for identifying intergenerational cultural conflict relatively simple. When assessing intergenerational cultural conflict as a normative developmental process for Asian/Pacific Islander-American young adults one must first consider the appropriateness of the construct of conflict for the particular culture being studied. Second, cultural mores regarding expressiveness of family conflict must be assessed.

Third, measures assessing intergenerational cultural conflict must be sensitive to cultural mores regarding the propensity towards social desirability. Choice of questionnaires used in the study attempted to address the issue of cultural relevancy. In many cases Vietnamese translation of questionnaires was conducted for many Anglo/European-American measures used in this study. While this was not as desirable as developing a culturally relevant tool that was derived from a non-Anglo/European-American framework, it sufficed given the extensiveness and time required in instrument/test development.

The process by which this study measured intergenerational conflict attempted to address these many difficult issues in order to conduct culturally appropriate research. Members of the Vietnamese and Filipino communities were consulted regarding the cultural appropriateness of conducting research on

intergenerational cultural conflict and adjustment. While there was clear support and encouragement from members of the respective communities to conduct the research, there was still considerable hesitancy by community members not experienced in research to participate. People often commented on why very private information regarding one's thoughts and feelings, especially about their family, was being asked. There was also concern that the information obtained was somehow going to be used in a negative way, or have negative repercussions despite attempts by research assistants and myself in addressing concerns.

In summary , the lack of findings points to the limitations of utilizing a college student sample, with indirect methods of assessing cultural conflict in terms of value orientation. Future studies should take into consideration more proximal variables such as assessing intergenerational conflict directly related to culture as perceived by adolescents and young adults. In addition, future studies of clinical immigrant and refugee samples may want to consider the methodology used in this study, to determine the empirical sensitivity of the measures in assessing intergenerational cultural conflict and it's potential role in adjustment. An area to be further explored in intergenerational cultural conflict research is the role of peer relationships, perceived marginalization, as well as experiences of racism on adjustment in the immigrant/refugee adolescent and young adult population.

Appendix A

Examples of Consent Forms and Questionnaires

1
2
3

CONSENT FORM

THE FAMILY - DEVELOPMENT PROJECT

We would like you to participate in a research study titled "Family Development Project." The purpose of this study is to gain a better understanding of family experiences and how this contributes to development. Specifically, this study is assessing intergenerational conflict and cohesion within the family setting. If you decide to participate in this study, your involvement will take no more than 1 hour of your time. We will ask you to complete a series of questionnaires that range from attitudes to actual daily practices within your family. Your parents will also be mailed questionnaires about attitudes and family practices. A code number will be assigned to the questionnaires. No names will be used as part of the research project. Only members of the research staff will have access to the data files; data will be placed in a locked file cabinet.

Your participation is completely voluntary and you will be free to refuse or stop at any time without penalty. This will in no way affect your career and/or academic standing. All information will be number coded and strictly confidential. However, should any information regarding child abuse be presented, the researcher is obligated to make a report.

As a reimbursement for your time, research credit will be given to you upon completion of the entire procedure.

Do you have any questions?

If you have questions later, please feel free to contact us.

Gemma D. Skillman, M.S.
Psychology Department
Syracuse University
430 Huntington Hall
Syracuse, NY 13244
443-9460

Barbara H. Fiese, Ph.D.
Psychology Department
Syracuse University
430 Huntington Hall
Syracuse, NY 13244
443-1866

Please read the following paragraph, and, if you agree to participate, please sign below.

I understand that any information about me and my family obtained from this research will be kept strictly confidential. However, I have been informed that the researcher is obligated to report any findings of child abuse. I have agreed to participate, and I agree to have my child participate.

Signature _____

Date _____

Researcher _____

Date _____

Please place your initials here acknowledging receipt of a copy of this consent form _____

CONSENT FORM
FAMILY DEVELOPMENT PROJECT

We would like you to participate in a research study titled "Family Development Project." The purpose of this study is to gain a better understanding of family experiences and how this contributes to development. Specifically, this study is assessing intergenerational conflict and cohesion within the family setting. If you decide to participate in this study, your involvement will take no more than 1 hour of your time. We will ask you to complete a series of questionnaires that range from attitudes to actual daily practices within your family. Your parents will also be mailed questionnaires about attitudes and family practices. A code number will be assigned to the questionnaires. No names will be used as part of the research project. Only members of the research staff will have access to the data files; data will be placed in a locked file cabinet.

Your participation is completely voluntary and you will be free to refuse or stop at any time without penalty. This will in no way affect your career and/or academic standing. All information will be number coded and strictly confidential. However, should any information regarding child abuse be presented, the researcher is obligated to make a report.

As a reimbursement for your time, \$20 will be given to you upon completion of the entire procedure.

Do you have any questions?
If you have questions later, please feel free to contact us.

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I understand that any information about me and my family obtained from this research will be kept strictly confidential. However, I have been informed that the researcher is obligated to report any findings of child abuse. I have agreed to participate, and I agree to have my child participate.

Signature _____ Date _____

Researcher _____ Date _____

Please place your initials here acknowledging receipt of a copy of this consent form _____

Dear Parents:

Your child has agreed to participate in The Family - Development Project.

My name is Gemma D. Skillman, M.S., and I am a doctoral candidate at Syracuse University working on my dissertation for a Ph.D. in Psychology. The purpose of my dissertation, The Family - Development Project, is to gain a better understanding of family experiences and how family experiences contributes to development. I am specifically interested in families with at least one child (18-24 years old) who is currently attending college.

You are being asked to complete a series of questionnaires that range from attitudes, family values, to actual daily practices within your family. The whole process is estimated to take approximately 1 hour to complete. A code number will be assigned to the questionnaires and your names will not appear on any of the forms. Please feel free to ask questions about the research at anytime and I will be happy to explain anything in greater detail if you wish.

I have enclosed two labeled packets, one to be completed by each parent. Each parent packet contains two consent forms. I will need an informed consent signed by each parent. The duplicate form is yours to keep. If you are a single-parent, please complete the appropriate packet (for example, either the mother or father packet). After I receive and verify the completion of the materials, this consent form will be removed and placed in a separate file cabinet to assure confidentiality of responses.

Please be sure that all questions are answered (most forms contain questions on both sides of the paper). Packets are to be completed individually. When both packets are complete, place the two packets in the enclosed self-addressed stamped envelope and mail.

Upon completion of the entire procedure (and receipt of the completed forms), your adult child will receive research credit for participating on the project.

Thank you for your interest and participation in The Family - Development Project. If you have any questions, please feel free to contact me. I appreciate your help in this project!

Sincerely,

Gemma D. Skillman, M.S.
Doctoral Candidate
(315)-443-9460

CONSENT FORM

THE FAMILY DEVELOPMENT PROJECT

We would like you to participate in a research study titled "Family Development Project." The purpose of this study is to gain a better understanding of family experiences and how this contributes to development. Specifically, this study is assessing intergenerational conflict and cohesion within the family setting. If you decide to participate in this study, your involvement will take no more than 1 hours of your time. We will ask you to complete a series of questionnaires that range from attitudes to actual daily practices within your family. Your child has already completed the survey. A code number will be assigned to the questionnaires. No names will be used as part of the research project. Only members of the research staff will have access to the data files; data will be placed in a locked file cabinet.

Your participation is completely voluntary and you will be free to refuse or stop at any time without penalty. This will in no way affect your career and/or academic standing. All information will be number coded and strictly confidential. However, should any information regarding child abuse be presented, the researcher is obligated to make a report.

As a reimbursement for your time, research credit will be given to your child upon completion of the entire procedure.

Do you have any questions?
If you have questions later, please feel free to contact us.

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443-1866

Please read the following paragraph, and, if you agree to participate, please sign below.

I understand that any information about me and my family obtained from this research will be kept strictly confidential. However, I have been informed that the researcher is obligated to report any findings of child abuse. I have agreed to participate, and I agree to have my child participate.

Signature _____ Date _____

Researcher _____ Date _____

Please place your initials here acknowledging receipt of a copy of this consent form _____

Dear Parents:

Your child has agreed to participate in The Family - Development Project.

My name is Gemma D. Skillman, M.S., and I am a doctoral candidate at Syracuse University working on my dissertation for a Ph.D. in Psychology. The purpose of my dissertation, The Family - Development Project, is to gain a better understanding of family experiences and how family experiences contributes to development. I am specifically interested in families with at least one child (18-24 years old) who is currently attending college.

You are being asked to complete a series of questionnaires that range from attitudes, family values, to actual daily practices within your family. The whole process is estimated to take approximately 1 hour to complete. A code number will be assigned to the questionnaires and your names will not appear on any of the forms. Please feel free to ask questions about the research at anytime and I will be happy to explain anything in greater detail if you wish.

I have enclosed two labeled packets, one to be completed by each parent. Each parent packet contains two consent forms. I will need an informed consent signed by each parent. The duplicate form is yours to keep. If you are a single-parent, please complete the appropriate packet (for example, either the mother or father packet). After I receive and verify the completion of the materials, this consent form will be removed and placed in a separate file cabinet to assure confidentiality of responses.

Please be sure that all questions are answered (most forms contain questions on both sides of the paper). Packets are to be completed individually. When both packets are complete, place the two packets in the enclosed self-addressed stamped envelope and mail.

Upon completion of the entire procedure (and receipt of the completed forms), I will send a check to your adult child for \$20.00 (twenty dollars) to compensate for everyone's participation in the project.

Thank you for your interest and participation in The Family - Development Project. If you have any questions, please feel free to contact me. I appreciate your help in this project!

Sincerely,

Gemma D. Skillman, M.S.
Doctoral Candidate
(315)-443-9460

CONSENT FORM

FAMILY DEVELOPMENT PROJECT

We would like you to participate in a research study titled "Family Development Project." The purpose of this study is to gain a better understanding of family experiences and how this contributes to development. Specifically, this study is assessing intergenerational conflict and cohesion within the family setting. If you decide to participate in this study, your involvement will take no more than 1 hour of your time. We will ask you to complete a series of questionnaires that range from attitudes to actual daily practices within your family. Your child has already completed the survey. A code number will be assigned to the questionnaires. No names will be used as part of the research project. Only members of the research staff will have access to the data files; data will be placed in a locked file cabinet.

Your participation is completely voluntary and you will be free to refuse or stop at any time without penalty. This will in no way affect your career and/or academic standing. All information will be number coded and strictly confidential. However, should any information regarding child abuse be presented, the researcher is obligated to make a report.

As a reimbursement for your time, \$20 will be given to your adult child upon completion of the entire procedure.

Do you have any questions?
If you have questions later, please feel free to contact us.

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Please read the following paragraph, and, if you agree to participate, please sign below.

I understand that any information about me and my family obtained from this research will be kept strictly confidential. However, I have been informed that the researcher is obligated to report any findings of child abuse. I have agreed to participate, and I agree to have my child participate.

Signature _____ Date _____

Researcher _____ Date _____

Please place your initials here acknowledging receipt of a copy of this consent form _____

NOTE TO USERS

Copyrighted materials in this document have not been filmed at the request of the author. They are available for consultation at the author's university library.

**Pages 82-109 in
Appendix A**

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UMI

Forms and Measures Translated into Vietnamese:

Consent Forms

Demographic Questionnaire

Individualism-Collectivism Questionnaire

Family Environment Scale

Family Ritual Questionnaire

Multigroup Ethnic Identity Measure

COPE

Symptom Checklist 90-Revised

Example of Vietnamese Instructions to the Family Ritual Questionnaire (Fiese & Kline, 1993):

CÂU HỎI VỀ SINH HOẠT HÀNG NGÀY TRONG GIA ĐÌNH

Những trang dưới đây là những tóm tắt về sinh hoạt hàng ngày và thói quen của mỗi gia đình. Mỗi gia đình đều có những sinh hoạt và thói quen khác nhau. Có nhiều gia đình xem sự sinh hoạt và thói quen hàng ngày của họ rất quan trọng, nhưng có nhiều gia đình vẫn xem như bình thường.

Ở đầu mỗi trang giấy bạn sẽ tìm thấy đề mục cho mỗi gia đình. Hãy nghĩ về những sinh hoạt và công việc bạn tham gia trong gia đình trong những trường hợp này. Đọc hai phần tương trình và chọn phần nào mà trùng hợp với gia đình của bạn nhất. Sau khi chọn xong, hãy quyết định xem nếu phần tương trình đó rất đúng, hay là gần đúng với gia đình của bạn. Khoanh tròn chữ mà có sự trùng hợp với gia đình bạn hiện nay.

Khi bạn nghĩ về gia đình bạn, bạn sẽ nghĩ về chính bản thân bạn, chồng hay vợ, và con cái của bạn. Nhưng trường hợp dưới đây cũng có bao gồm các thành viên khác của gia đình như ông bà, cô dì, cậu chú, và anh em họ của bạn. Mặc dầu vậy, bạn hãy cố gắng, trả lời những câu hỏi có liên quan đến gia đình bạn hiện nay.

Không có câu trả lời đúng hay sai, cho nên xin vui lòng chọn những trường hợp phù hợp nhất đối với gia đình bạn.

Ví dụ:

1. Đọc cả hai phần tương trình rồi chọn phần nào phù hợp với gia đình bạn.

| | | | | |
|----------------------------|--|----------------------|--|--|
| | | NHỮNG | | |
| Trong một vài gia đình, | | Trong những gia đình | | |
| chỉ có một người rửa chén. | | khác, mọi người đều | | |
| | | phải rửa chén | | |

2. Quyết định xem phần tương trình nào rất đúng hay gần đúng trong gia đình bạn.

| | | | |
|--------------------------|------|--------------------------|------|
| Trong gia đình chúng tôi | | Trong gia đình chúng tôi | |
| Rất | Gần | Gần | Rất |
| đúng | đúng | đúng | đúng |
| A | B | C | D |

3. Khoanh tròn chữ nào mà điển tả được gia đình bạn.

GHI CHÚ:

1. Đọc cả hai phần tương trình rồi chọn phần nào phù hợp với gia đình bạn.
2. Quyết định xem phần tương trình nào rất đúng hay gần đúng trong gia đình bạn.
3. Khoanh tròn chữ nào mà điển tả được gia đình bạn.
4. Bạn chỉ có thể khoanh tròn một chữ trong mỗi phần tương trình mà thôi.

Appendix B

**Comparisons of Students with Parent Response versus Students with No Parent
Response on Demographic Variables and Across Outcome Questionnaires and
Family Variables**

Appendix B1

T-test comparisons for Students with Parent Response versus Students with No Parent Response on Demographic Variables

| Variable | Mean (SD) | | <i>df</i> | <i>t</i> |
|---|-----------------|--------------------|-----------|----------|
| | Parent Response | No Parent Response | | |
| Student's Age | 20.10 (4.19) | 20.04 (2.34) | 1, 188 | .11 |
| Father's Age | 50.54 (6.71) | 50.76 (5.47) | 1, 185 | -.25 |
| Mother's Age | 47.52 (5.18) | 47.85 (5.64) | 1, 180 | -.41 |
| Number of Years Parents Married | | | | |
| | 22.70 (6.87) | 22.35 (6.59) | 1, 172 | -.33 |
| Number of Brothers | .99 (1.08) | 1.28 (1.07) | 1, 188 | -1.86t |
| Number of Sisters | .98 (1.25) | .90 (1.17) | 1, 186 | .46 |
| Number of Family Members Living at Home | | | | |
| | 3.98 (1.36) | 3.69 (1.36) | 1, 187 | 1.62 |
| Number of Hours Father Works | | | | |
| | 42.55 (17.80) | 42.29 (18.69) | 1, 170 | -.09 |
| Number of Hours Mother Works | | | | |
| | 31.67 (16.56) | 30.73 (18.70) | 1, 169 | .35 |

Appendix B1 (continued)

T-test comparisons for Students with Parent Response versus Students with No Parent Response on Demographic Variables

| Variable | Mean (SD) | | df | t |
|---|-----------------|--------------------|------|--------|
| | Parent Response | No Parent Response | | |
| <u>Asian/Pacific Islander Students</u> | | | | |
| Age at Time of Immigration | 13.32 (5.68) | 8.16 (6.14) | 1,45 | 2.91** |
| Number of Years in USA | 8.11 (4.62) | 10.38 (6.14) | 1,20 | -1.10 |
| Father's Years in USA | 18.62 (11.60) | 19.83 (9.20) | 1,59 | -.44 |
| Mother's Years in USA | 15.09 (9.77) | 18.59 (7.99) | 1,59 | -1.52 |

(Note: Analysis was based upon the entire sample of participants. Missing data resulted in different degrees of freedom across analyses. All comparisons utilized a two-tailed significance value: t $p < .10$; * $p < .05$; ** $p < .01$; *** $p < .001$).

Appendix B2

T-test comparisons for Students with Parent Response versus Student with No Parent Response Across Outcome Measures: Multiethnic Identity Measure, COPE, and Symptom Checklist 90-Revised

| Variable | Mean (SD) | | <i>df</i> | <i>t</i> |
|-------------------------------------|-----------------|--------------------|-----------|----------|
| | Parent Response | No Parent Response | | |
| <u>MEIM</u> | | | | |
| Ethnicity | 39.52 (9.82) | 41.78 (10.80) | 1, 187 | -1.51 |
| Ethnic Identity | 2.82 (.70) | 2.98 (.77) | 1, 187 | -1.51 |
| Affirmation and Belonging | 16.14 (3.52) | 16.27 (3.97) | 1, 186 | -.24 |
| Ethnic Identity Achievement | 18.47 (5.25) | 19.76 (5.81) | 1, 187 | -1.61 |
| Ethnic Behaviors | 5.13 (1.95) | 5.75 (1.95) | 1, 186 | -2.17* |
| Other Group Orientation | 20.40 (2.88) | 20.85 (3.45) | 1, 186 | -.98 |
| <u>COPE</u> | | | | |
| Active Coping | 11.20 (2.39) | 11.40 (2.81) | 1, 186 | -.53 |
| Planning | 11.95 (2.55) | 12.10 (3.06) | 1, 186 | -.37 |
| Suppression of competing activities | 9.59 (1.94) | 9.69 (2.46) | 1, 186 | -.31 |
| Restraint Coping | 9.45 (2.16) | 9.74 (2.45) | 1, 186 | -.85 |

Appendix B2 (continued)

T-test comparisons for Students with Parent Response versus Student with No Parent Response Across Outcome Measures: Multiethnic Identity Measure, COPE, and Symptom Checklist 90-Revised

| Variable | Mean (SD) | | <i>df</i> | <i>t</i> |
|-----------------------------|-----------------|--------------------|-----------|----------|
| | Parent Response | No Parent Response | | |
| Seeking Instrumental | | | | |
| Social Support | 11.45 (2.77) | 11.76 (2.68) | 1, 186 | - .78 |
| Seeking Emotional | | | | |
| Social Support | 11.45 (3.31) | 11.71 (3.20) | 1, 186 | - .54 |
| Positive Reinterpretation | 11.85 (2.31) | 12.49 (3.00) | 1, 186 | -1.68t |
| Acceptance | 10.36 (3.03) | 10.97 (2.52) | 1, 186 | -1.49 |
| Turning to Religion | 8.60 (4.07) | 9.26 (4.52) | 1, 186 | -1.06 |
| Venting of Emotions | 10.42 (3.18) | 10.52 (3.11) | 1, 186 | - .20 |
| Denial | 6.13 (2.21) | 5.91 (2.63) | 1, 186 | .63 |
| Behavioral Disengagement | 6.43 (2.32) | 6.12 (1.94) | 1, 186 | .99 |
| Mental Disengagement | 9.59 (2.18) | 9.58 (2.61) | 1, 186 | .01 |

Appendix B2 (continued)

T-test comparisons for Students with Parent Response versus Student with No Parent Response Across Outcome Measures: Multiethnic Identity Measure, COPE, and Symptom Checklist 90-Revised

| Variable | Mean (SD) | | <i>df</i> | <i>t</i> |
|------------------------------|-----------------|--------------------|-----------|----------|
| | Parent Response | No Parent Response | | |
| Turning to Alcohol and Drugs | 4.83 (1.97) | 4.89 (2.22) | 1, 186 | -.19 |
| Humor | 8.40 (2.90) | 8.91 (3.43) | 1, 186 | -1.10 |
| <u>SCL90-R</u> | | | | |
| Global Stress Index | .70 (.58) | .73 (.62) | 1, 187 | -.37 |
| Somatization | .60 (.57) | .65 (.60) | 1, 187 | -.56 |
| Obsessive-Compulsive | 1.03 (.71) | 1.03 (.83) | 1, 187 | -.01 |

Appendix B2 (continued)

T-test comparisons for Students with Parent Response versus Student with No Parent Response Across Outcome Measures: Multiethnic Identity Measure, COPE, and Symptom Checklist 90-Revised

| Variable | Mean (SD) | | df | t |
|---------------------------|-----------------|--------------------|--------|-------|
| | Parent Response | No Parent Response | | |
| <u>SCL90-R</u> | | | | |
| Interpersonal Sensitivity | .91 (.74) | .90 (.83) | 1, 187 | .16 |
| Depression | .88 (.88) | .91 (.75) | 1, 187 | -.20 |
| Anxiety | .57 (.68) | .62 (.74) | 1, 187 | -.51 |
| Hostility | .64 (.63) | .78 (.72) | 1, 187 | -1.44 |
| Phobic Anxiety | .28 (.49) | .28 (.50) | 1, 187 | .04 |
| Paranoid Ideation | .74 (.71) | .81 (.79) | 1, 187 | -.58 |
| Psychoticism | .48 (.60) | .51 (.61) | 1, 187 | -.27 |

(Note: Analysis was based upon the entire sample of participants. Missing data resulted in different degrees of freedom across analyses. All comparisons utilized a two-tailed significance value: t $p < .10$; * $p < .05$; ** $p < .01$; *** $p < .001$).

Appendix B3

T-test comparisons for Students with Parent Response versus Students with No Parent Response on the Family Ritual Questionnaire and the Family Environment Scales

| Variable | Mean (SD) | | <i>df</i> | <i>t</i> |
|---|-----------------|--------------------|-----------|----------|
| | Parent Response | No Parent Response | | |
| <u>Family Ritual Questionnaire</u> | | | | |
| Family Ritual Meaning | 76.34 (13.75) | 75.44 (15.08) | 1, 182 | .42 |
| Family Ritual Routine | 31.00 (4.93) | 31.64 (6.35) | 1, 182 | -.77 |
| <u>Family Environment Scale</u> | | | | |
| Cohesion | 6.73 (2.19) | 5.95 (2.32) | 1, 186 | 2.36* |
| Affective Expression | 4.92 (2.25) | 4.28 (1.88) | 1, 186 | 2.08* |
| Conflict | 2.82 (2.16) | 2.75 (2.22) | 1, 186 | .22 |
| Independence | 5.80 (1.73) | 5.23 (1.90) | 1, 186 | 2.17* |
| Achievement Orientation | 5.66 (1.94) | 5.63 (1.98) | 1, 186 | .12 |
| Intellectual Cultural | 5.02 (2.45) | 4.16 (2.51) | 1, 186 | 2.38* |
| Active Recreational | 5.25 (2.44) | 4.51 (2.07) | 1, 186 | 2.22* |
| Moral Religious | 4.34 (2.38) | 4.36 (2.69) | 1, 186 | -.06 |

Appendix B3

T-test comparisons for Students with Parent Response versus Students with No Parent Response on the Family Ritual Questionnaire and the Family Environment Scales

| Variable | Mean (SD) | | <i>df</i> | <i>t</i> |
|--------------|-----------------|--------------------|-----------|----------|
| | Parent Response | No Parent Response | | |
| Organization | 5.37 (2.64) | 4.49 (2.59) | 1, 186 | 2.31* |
| Control | 4.19 (2.35) | 4.34 (2.41) | 1, 186 | -.44 |

(Note: Analysis was based upon the entire sample of participants. Missing data resulted in different degrees of freedom across analyses. All comparisons utilized a two-tailed significance value: t $p < .10$; * $p < .05$; ** $p < .01$; *** $p < .001$).

Figure 1

Questionnaires Grouped as Completed by Students and Parents

Completed by College Student

Demographic Questionnaire

Individualism-Collectivism Questionnaire

Family Environment Scale

Family Ritual Questionnaire

Multigroup Ethnic Identity Measure

COPE

Symptom Checklist 90-Revised

Completed by Parent

Individualism-Collectivism Questionnaire

(Not included in the current research analyses due to concerns with cross-cultural validity with the parent Southeast Asian and Pacific Islander Sample)

Family Environment Scale

Family Ritual Questionnaire

Table 1

Descriptive Statistics for Student Demographic Variables for Entire Sample

| Background Variables | N | X | (SD) |
|---------------------------------------|-----------|-------|--------------|
| <u>Student Age</u> | 190 | 20.07 | 3.44 |
| | Frequency | % | Cumulative % |
| <u>Student Race/Ethnicity*</u> | | | |
| Anglo/European/White | 98 | 55.7 | 55.7 |
| African-American/Black | 4 | 2.3 | 58.0 |
| Latino/Hispanic | 3 | 1.7 | 59.7 |
| Native American/American Indian | 5 | 2.8 | 62.5 |
| Filipino | 29 | 16.5 | 79.0 |
| Vietnamese | 22 | 12.5 | 91.5 |
| Asian/Korean/Chinese/Southeast Indian | 12 | 6.8 | 98.3 |
| Mixed/Biracial | 3 | 1.7 | 100.0 |

*Note: 14 participants did not indicate their race/ethnicity

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| | Frequency | % |
|-------------------------------|-----------|------|
| <u>Year in College</u> | | |
| Freshman | 82 | 44.1 |
| Sophomore | 50 | 26.9 |
| Junior | 21 | 11.3 |
| Senior | 28 | 15.1 |
| 5 Years or More | 5 | 2.7 |

| | Male (n) | Female (n) |
|---------------------------------------|-------------------|--------------------|
| <u>Student Race/Ethnicity*</u> | | |
| Anglo/European/White | 33 | 64 |
| African-American/Black | 0 | 4 |
| Latino/Hispanic | 2 | 1 |
| Native American/American Indian | 0 | 5 |
| Filipino | 7 | 22 |
| Vietnamese | 7 | 15 |
| Asian/Korean/Chinese/Indian | 2 | 10 |
| <u>Mixed/Biracial</u> | 1 | 2 |
| Total | 52 (29.7%) | 123 (70.3%) |

Note: 14 participants did not indicate their race/ethnicity, and 1 participant did not indicate gender.

Table 1 (continued)

Descriptive Statistics for Student Demographic Variables

Of the 29 Filipino/Filipino-American College Students

Fathers Birthplace:

| | |
|--------------------|----|
| Philippine Islands | 25 |
| USA | 3 |
| Other Country | 1 |

Mothers Birthplace:

| | |
|--------------------|----|
| Philippine Islands | 28 |
| USA | -- |
| Other Country | 1 |

Languages spoken by parents: Primarily English and Tagalog

Of the 22 Vietnamese/Vietnamese-American College Students

Fathers Birthplace:

| | |
|---------------|----|
| Vietnam | 22 |
| USA | -- |
| Other Country | -- |

Mothers Birthplace:

| | |
|---------------|----|
| Vietnam | 22 |
| USA | -- |
| Other Country | -- |

Languages spoken by parents: Primarily Vietnamese, and some English

Table 1 (continued)

Of the 98 Anglo/European/White College Students

Fathers Birthplace:

| | |
|---------------|----|
| USA | 93 |
| Other Country | 5 |

Mothers Birthplace:

| | |
|---------------|----|
| USA | 94 |
| Other Country | 4 |

Languages spoken by parents: Primarily English

| Variable | N | X | SD |
|----------------------------------|----|------|------|
| <u>Number of Siblings</u> | | | |
| Anglo/European/White | 43 | 1.49 | .77 |
| African-American/Black | — | — | — |
| Latino/Hispanic | 1 | 2.00 | — |
| Native American/American Indian | 1 | 1.00 | — |
| Filipino | 3 | 1.67 | 1.53 |
| Vietnamese | 13 | 3.08 | 2.43 |
| Asian/Korean/Chinese/Indian | 5 | 2.00 | 1.58 |
| Mixed/Biracial | 4 | 1.00 | 0.00 |

Table 2

Descriptive Statistics for Parent Demographic Variables

| Background Variables | N | X | (SD) |
|---------------------------------|-----------|-------|--------------|
| <u>Parent Variables</u> | | | |
| Number of years married | 174 | 22.53 | 6.72 |
| Father's Age | 187 | 50.64 | 6.14 |
| Mother's Age | 182 | 47.67 | 5.39 |
| Number of hours father worked | | | |
| Outside of the home | 172 | 42.42 | 18.18 |
| Number of hours mother worked | | | |
| Outside of the home | 171 | 31.22 | 17.57 |
| | Frequency | % | Cumulative % |
| <u>Father's Race/Ethnicity*</u> | (N=188) | | |
| Anglo/European/White | 106 | 56.4 | 56.4 |
| African-American/Black | 7 | 3.7 | 60.1 |
| Latino/Hispanic | 7 | 3.7 | 63.8 |
| Native American/American Indian | 3 | 1.6 | 65.4 |
| Filipino | 26 | 13.8 | 79.3 |
| Vietnamese | 24 | 12.8 | 92.0 |
| Asian/Korean/Chinese/Indian | 15 | 8.0 | 100.0 |
| <u>Mixed/Biracial</u> | --- | --- | 100.0 |

*Note: 2 participants did not indicate their parent's race/ethnicity

Table 2 (continued)

| | Frequency | % | Cumulative % |
|--|-----------|------|--------------|
| <u>Mother's Race/Ethnicity*</u> | | | |
| | (N=188) | | |
| Anglo/European/White | 102 | 54.3 | 54.3 |
| African-American/Black | 7 | 3.7 | 58.0 |
| Latino/Hispanic | 6 | 3.2 | 61.2 |
| Native American/American Indian | 4 | 2.1 | 63.3 |
| Filipino | 31 | 16.5 | 79.8 |
| Vietnamese | 24 | 12.8 | 92.6 |
| Asian/Korean/Chinese/Indian | 14 | 7.4 | 100.0 |
| Mixed/Biracial | — | — | 100.0 |

*Note: 2 participants did not indicate their parent's race/ethnicity

| | Frequency | % | Cumulative % |
|--|-----------|------|--------------|
| <u>Father's Education (highest completed)</u> | | | |
| Less than 7th | 5 | 2.7 | 2.7 |
| Junior High School | 2 | 1.1 | 3.7 |
| Partial High School | 4 | 2.1 | 5.9 |
| High School Graduate | 22 | 11.8 | 17.6 |
| Partial College or Specialized Training | 43 | 23.0 | 40.6 |
| College Graduate | 53 | 28.3 | 69.0 |
| Graduate or Professional Degree | 58 | 31.0 | 100.0 |

Table 2 (continued)

| | Frequency | % | Cumulative % |
|---|-----------|------|--------------|
| <u>Mother's Education (highest completed)</u> | | | |
| Less than 7th | 6 | 3.2 | 3.2 |
| Junior High School | 4 | 2.1 | 5.3 |
| Partial High School | 5 | 2.7 | 8.0 |
| High School Graduate | 31 | 16.6 | 24.6 |
| Partial College or Specialized Training | 43 | 23.0 | 47.6 |
| College Graduate | 73 | 39.0 | 86.6 |
| Graduate or Professional Degree | 25 | 13.4 | 100.0 |

Table 3

Frequency Counts and Percentages for Parent Occupation

Occupation List

- 0=Those not currently employed for wages and not receiving government assistance or unemployment
- 1=Farm laborers, service workers, receiving government assistance
- 2=Unskilled workers
- 3=Machine operators and semiskilled workers
- 4=Smallest business owners, skilled manual labor workers, craftsman, tenant farmers
- 5=Clerical and sales workers, very small business owners
- 6=Technicians, semiprofessionals, smaller business owners
- 7=Small business owners, managers, professionals with Bachelor's level training
- 8=Administrators, professional, proprietors of medium-sized businesses, lesser commissioned officers
- 9=Higher executives, proprietors of large businesses or farms, professionals with advanced degrees, commissioned officers

| | Frequency | % | Cumulative % |
|----------------------------|-----------|------|--------------|
| <hr/> | | | |
| <u>Father's Occupation</u> | (N=181) | | |
| 0 | 5 | 2.8 | 2.8 |
| 1 | 1 | .6 | 3.3 |
| 2 | 6 | 3.3 | 6.6 |
| 3 | 13 | 7.2 | 13.8 |
| 4 | 23 | 12.7 | 26.5 |

Table 3 (continued)

| | Frequency | % | Cumulative % |
|-----------------------------------|----------------|------|--------------|
| 5 | 4 | 2.2 | 28.7 |
| 6 | 11 | 6.1 | 34.8 |
| 7 | 19 | 10.5 | 45.3 |
| 8 | 56 | 30.9 | 76.2 |
| 9 | 43 | 23.8 | 100.0 |
| <u>Mother's Occupation</u> | | | |
| | (N=181) | | |
| 0 | 35 | 19.2 | 19.2 |
| 1 | 1 | .5 | 19.8 |
| 2 | 7 | 3.8 | 23.6 |
| 3 | 12 | 6.6 | 30.2 |
| 4 | 9 | 4.9 | 35.2 |
| 5 | 17 | 9.3 | 44.5 |
| 6 | 24 | 13.2 | 57.7 |
| 7 | 30 | 16.5 | 74.2 |
| 8 | 40 | 22.0 | 96.2 |
| 9 | 7 | 3.8 | 100.0 |

Table 4

Descriptive Statistics for Demographic Variables for Sample of Interest Grouped According to Ethnic and Racial Background

| Variable | Mean (SD) | |
|--|------------------------------------|-----------------------------|
| | Asian/Pacific Islander-American | Anglo/European- American |
| Student's Age** | 20.40 (2.44) | 19.43 (2.25) |
| Father's Age** | 51.96 (5.63) | 49.69 (4.95) |
| Mother's Age | 48.24 (5.76) | 47.55 (5.07) |
| Number of Years Parents Married | 22.71 (6.82) | 22.55 (6.63) |
| Number of Brothers* | 1.30 (1.04) | .95 (.94) |
| Number of Sisters | .86 (1.17) | .90 (1.03) |
| Number of Family Members Living at Home* | 4.17 (1.34) | 3.69 (1.29) |
| Number of Hours Father Works | 41.58 (17.78) | 45.01 (17.24) |
| Number of Hours Mother Works | 32.94 (17.61) | 30.63 (17.09) |
| <u>Asian/Pacific Islander Students</u> | | |
| Age at Time of Immigration | 10.24 (6.42) | |
| Number of Years in USA | 9.45 (4.79) | |
| Father's Years in USA | 19.41 (10.01) | |
| Mother's Years in USA | 17.33 (8.76) | |

All comparisons utilized a two-tailed significance value: t $p < .10$; * $p < .05$; ** $p < .01$; *** $p < .001$

Table 5

Internal Consistencies (Chronbach Coefficient Alpha's) Across Measures Completed by AllStudents

| <u>Variable</u> | <u>Chronbach Coefficient Alpha</u> |
|---|------------------------------------|
| <u>Family Environment Scale</u> | |
| Cohesion | .73 |
| Expressiveness | .63 |
| Conflict | .73 |
| Independence | .24 |
| Achievement Orientation | .54 |
| Intellectual-Cultural Orientation | .59 |
| Active-Recreational Orientation | .69 |
| Moral-Religious Emphasis | .69 |
| Organization | .67 |
| Control | .65 |
| <u>Family Ritual Questionnaire</u> | |
| Family Ritual Routine | .72 |
| Family Ritual Meaning | .93 |

Table 5 (continued)

Internal Consistencies (Chronbach Coefficient Alpha's) Across Measures Completed by All Students

| <u>Variable</u> | <u>Chronbach Coefficient Alpha</u> |
|---|------------------------------------|
| <u>MEIM</u> | |
| Ethnic Identity Total Score | .93 |
| Affirmation and Belonging | .88 |
| Ethnic Identity Achievement | .84 |
| Ethnic Behaviors | .69 |
| Other-Group Orientation | .74 |
| <u>COPE</u> | |
| Active coping | .74 |
| Planning | .80 |
| Suppression of competing activities | .59 |
| Restraint coping | .60 |
| Seeking social support for instrumental reasons | .77 |
| Seeking emotional social support | .87 |
| Positive reinterpretation and growth | .73 |
| Acceptance | .68 |
| Turning to religion | .94 |
| Venting of emotions | .82 |

Table 5 (continued)

Internal Consistencies (Chronbach Coefficient Alpha's) Across Measures Completed by All Students

| <u>Variable</u> | <u>Chronbach Coefficient Alpha</u> |
|----------------------------|------------------------------------|
| Denial | .70 |
| Behavioral disengagement | .68 |
| mental disengagement | .45 |
| alcohol-drug disengagement | .95 |
| Humor | .91 |
| <u>SCL90-R</u> | |
| Global Stress Index | .98 |
| Somatization | .86 |
| Obsessive-Compulsive | .87 |
| Interpersonal Sensitivity | .88 |
| Depression | .88 |
| Anxiety | .90 |
| Hostility | .82 |
| Phobic Anxiety | .80 |
| Paranoid Ideation | .81 |
| Psychoticism | .82 |

Table 6

Descriptive Statistics for College Student Ratings on Individualism-Collectivism Questionnaire, the Family Ritual Questionnaire, and the Family Environment Scale for the Entire Sample

| <u>Variable</u> | <u>N</u> | <u>Mean</u> | <u>SD</u> |
|---|----------|-------------|-----------|
| <u>Individualism-Collectivism</u> | 190 | | |
| General Collectivism Index | | 14.56 | 6.14 |
| Spouse Subscale | | 2.38 | .56 |
| Parent Subscale | | 3.35 | .53 |
| Kin Subscale | | 3.08 | .52 |
| Neighbor Subscale | | 2.28 | .77 |
| Friend Subscale | | 2.71 | .58 |
| Coworker Subscale | | 2.85 | 1.02 |
| <u>Family Ritual Questionnaire</u> | 184 | | |
| Settings | | | |
| Dinnertime | | 16.86 | 4.81 |
| Weekends | | 17.90 | 4.74 |
| Vacations | | 20.29 | 4.27 |
| Annual Celebrations | | 22.00 | 4.40 |
| Special Celebrations | | 21.52 | 3.92 |
| Religious Celebrations | | 22.33 | 5.37 |
| Cultural Celebrations | | 19.97 | 5.54 |

Table 6 (continued)

Descriptive Statistics for College Student Ratings on Individualism-Collectivism Questionnaire, the Family Ritual Questionnaire, and the Family Environment Scale for the Entire Sample

| Variable | N | Mean | SD |
|-----------------------|---|-------|-------|
| <u>Domains</u> | | | |
| Occurrence | | 20.13 | 4.06 |
| Roles | | 15.09 | 3.75 |
| Routine | | 16.21 | 2.88 |
| Attendance | | 18.82 | 4.51 |
| Affect | | 18.75 | 4.40 |
| Symbolic Significance | | 19.49 | 4.43 |
| Continuation | | 16.29 | 3.44 |
| Deliberateness | | 17.55 | 2.98 |
| <u>Dimensions</u> | | | |
| Family Ritual Meaning | | 75.92 | 14.35 |
| Family Ritual Routine | | 31.30 | 5.63 |

Table 6 (continued)

Descriptive Statistics for College Student Ratings on Individualism-Collectivism Questionnaire, the Family Ritual Questionnaire, and the Family Environment Scale for the Entire Sample

| <u>Variable</u> | <u>N</u> | <u>Mean</u> | <u>SD</u> |
|--|----------|-------------|-----------|
| <u>Family Environment Questionnaire</u> | | | |
| | 188 | | |
| Cohesion | | 6.37 | 2.28 |
| Expression | | 4.62 | 2.11 |
| Conflict | | 2.79 | 2.19 |
| Independence | | 5.53 | 1.83 |
| Achievement Orientation | | 5.64 | 1.95 |
| Intellectual Cultural | | 4.61 | 2.51 |
| Active Recreational | | 4.90 | 2.30 |
| Moral Religious | | 4.35 | 2.52 |
| Organization | | 4.96 | 2.65 |
| Control | | 4.26 | 2.37 |

Table 7

T-test comparison for Asian/Pacific Islander-American versus Anglo/European-American Group
Across Outcome Measures: Multiethnic Identity Measure, COPE, and Symptom Checklist 90-
Revised

| Variable | Mean (SD) | | | |
|--|------------------------------------|-----------------------------|--------|----------|
| | Asian/Pacific Islander-American | Anglo/European- American | df | t |
| <u>MEIM</u> | | | | |
| Ethnicity | 46.68 (11.16) | 36.33 (10.23) | 1, 158 | -6.66*** |
| Ethnic Identity | 3.33 (.61) | 2.59 (.73) | 1, 158 | -6.67*** |
| Affirmation and Belonging | 17.84 (2.93) | 15.04 (4.02) | 1, 157 | -4.76*** |
| Ethnic Identity Achievement | 22.02 (5.06) | 16.90 (5.21) | 1, 158 | -6.13*** |
| Ethnic Behaviors | 6.83 (1.44) | 4.59 (1.87) | 1, 157 | -8.02*** |
| Other Group Orientation | 20.65 (3.11) | 20.34 (3.33) | 1, 157 | - .58 |
| <u>COPE</u> | | | | |
| Active Coping | 11.10 (2.54) | 11.40 (2.56) | 1, 156 | .72 |
| Planning | 11.84 (2.88) | 12.08 (2.61) | 1, 156 | .55 |
| Suppression of competing activities | 10.08 (2.21) | 9.40 (2.13) | 1, 156 | -1.94t |
| Restraint Coping | 9.56 (2.24) | 9.43 (2.36) | 1, 156 | - .37 |
| Seeking Instrumental Social Support | 11.85 (2.35) | 11.43 (2.86) | 1, 156 | - .98 |
| Seeking Emotional Social Support | 11.94 (2.85) | 11.54 (3.40) | 1, 156 | - .77 |

Table 7 (continued)

T-test comparison for Asian/Pacific Islander-American versus Anglo/European-American Group
Across Outcome Measures: Multiethnic Identity Measure, COPE, and Symptom Checklist 90-
Revised

| Variable | Mean (SD) | | | |
|---------------------------------|------------------------------------|-----------------------------|-----------|----------|
| | Asian/Pacific Islander-American | Anglo/European- American | <i>df</i> | <i>t</i> |
| Positive Reinterpretation | 12.18 (2.74) | 12.08 (2.53) | 1, 156 | - .22 |
| Acceptance | 10.45 (2.68) | 10.80 (3.01) | 1, 156 | .74 |
| Turning to Religion | 10.03 (4.18) | 7.83 (4.01) | 1, 156 | -3.31** |
| Venting of Emotions | 10.32 (2.95) | 10.30 (3.17) | 1, 156 | - .04 |
| Denial | 6.11 (2.47) | 5.83 (2.34) | 1, 156 | - .72 |
| Behavioral Disengagement | 6.69 (2.09) | 6.02 (2.07) | 1, 156 | -1.99* |
| Mental Disengagement | 9.82 (2.53) | 9.17 (2.03) | 1, 156 | -1.80t |
| Turning to Alcohol and Drugs | 4.66 (1.94) | 4.91 (1.90) | 1, 156 | .79 |
| Humor | 8.21 (2.90) | 9.02 (3.18) | 1, 156 | 1.62 |
| <u>SCL90-R</u> | | | | |
| Global Stress Index | .78 (.63) | .65 (.54) | 1, 157 | -1.40 |
| Somatization | .68 (.66) | .56 (.50) | 1, 157 | -1.32 |
| Obsessive-Compulsive | 1.10 (.83) | .96 (.71) | 1, 157 | -1.09 |

Table 7 (continued)

T-test comparison for Asian/Pacific Islander-American versus Anglo/European-American Group
Across Outcome Measures: Multiethnic Identity Measure, COPE, and Symptom Checklist 90-
Revised

| Variable | Mean (SD) | | <i>df</i> | <i>t</i> |
|---------------------------|------------------------------------|-----------------------------|-----------|----------|
| | Asian/Pacific Islander-American | Anglo/European- American | | |
| Interpersonal Sensitivity | .98 (.77) | .87 (.79) | 1, 157 | - .88 |
| Depression | .94 (.81) | .82 (.70) | 1, 157 | -1.02 |
| Anxiety | .65 (.73) | .52 (.65) | 1, 157 | -1.18 |
| Hostility | .77 (.64) | .63 (.63) | 1, 157 | -1.28 |
| Phobic Anxiety | .39 (.55) | .18 (.38) | 1, 157 | -2.92** |
| Paranoid Ideation | .88 (.80) | .70 (.70) | 1, 157 | -1.57 |
| Psychoticism | .60 (.61) | .42 (.55) | 1, 157 | -1.98* |

(Note: All comparisons utilized a two-tailed significance value)

t $p < .10$

* $p < .05$

** $p < .01$

*** $p < .001$

Table 8

T-test comparison for Asian/Pacific Islander-American versus Anglo/European-American GroupAcross Family Variables

| Variable | Mean (SD) | | <i>df</i> | <i>t</i> |
|-------------------------|------------------------------------|-----------------------------|-----------|----------|
| | Asian/Pacific Islander-American | Anglo/European- American | | |
| <u>FES</u> | | | | |
| Cohesion | 6.84 (2.21) | 6.22 (2.32) | 1, 156 | -1.67t |
| Expression | 4.40 (1.96) | 4.95 (2.17) | 1, 156 | 1.60 |
| Conflict | 3.23 (2.19) | 2.44 (1.96) | 1, 156 | -2.36* |
| Independence | 6.05 (1.68) | 5.29 (1.90) | 1, 156 | -2.55* |
| Achievement Orientation | 6.77 (1.69) | 4.85 (1.75) | 1, 156 | -6.83*** |
| Intellectual Cultural | 5.21 (1.88) | 4.29 (2.74) | 1, 156 | -2.31* |
| Active Recreational | 4.69 (2.02) | 5.02 (2.52) | 1, 156 | .86 |
| Moral Religious | 5.56 (2.19) | 3.64 (2.47) | 1, 156 | -5.00*** |
| Organization | 6.29 (2.30) | 4.14 (2.60) | 1, 156 | -5.32*** |
| Control | 5.56 (2.17) | 3.34 (2.12) | 1, 156 | -6.38*** |
| <u>FRQ</u> | | | | |
| Family Ritual Meaning | 78.57 (13.57) | 73.82 (14.92) | 1, 153 | -1.99* |
| Family Ritual Routine | 33.43 (5.97) | 29.80 (5.40) | 1, 153 | -3.91*** |

(Note: All comparisons utilized a two-tailed significance value)

t p<.10; * p<.05; ** p<.01; *** p<.001

Table 9

Correlation Coefficients for Outcome Variables and Mother-Student Cultural Conflict

| | Cultural Conflict: Mother-Student Asian/Pacific Islander- American Group | Cultural Conflict: Mother-Student Anglo/European- American Group |
|-------------------------------------|--|---|
| <u>MEIM</u> | | |
| Ethnic Identity | .128 | -.083 |
| Affirmation and Belonging | .014 | -.188t |
| Ethnic Identity Achievement | .105 | -.003 |
| Ethnic Behaviors | .356t | -.200t |
| Other Group Orientation | -.239 | -.003 |
| <u>COPE</u> | | |
| Active Coping | -.020 | .038 |
| Planning | .044 | .106 |
| Suppression of Competing Activities | .039 | .027 |
| Restraint Coping | .055 | -.161 |
| Seeking Instrumental Social Support | -.098 | .143 |
| Seeking Emotional Social Support | -.007 | .150 |
| Positive Reinterpretation | -.027 | .079 |
| Acceptance | .040 | -.093 |
| Turning to Religion | .098 | -.180 |
| Venting of Emotions | .043 | .003 |

Table 9 (continued)

Correlation Coefficients for Outcome Variables and Mother-Student Cultural Conflict

| | Cultural Conflict: Mother-Student Asian/Pacific Islander- American Group | Cultural Conflict: Mother-Student Anglo/European- American Group |
|------------------------------|--|---|
| Denial | -.259 | -.149 |
| Behavioral Disengagement | -.337t | -.073 |
| Mental Disengagement | -.174 | -.046 |
| Turning to Alcohol and Drugs | -.325t | -.122 |
| Humor | -.254 | -.007 |

Table 9 (continued)

Correlation Coefficients for Outcome Variables and Mother-Student Cultural Conflict

| | Cultural Conflict: Mother-Student Asian/Pacific Islander- American Group | Cultural Conflict: Mother-Student Anglo/European- American Group |
|---------------------------|--|---|
| <u>SCL90-R</u> | | |
| Global Stress Index | .035 | .035 |
| Somatization | .182 | -.021 |
| Obsessive-Compulsive | -.057 | .074 |
| Interpersonal Sensitivity | .067 | .092 |
| Depression | -.090 | .029 |
| Anxiety | .013 | -.091 |
| Hostility | .297 ^t | .160 |
| Phobic Anxiety | .174 | -.077 |
| Paranoid Ideation | -.165 | -.004 |
| Psychoticism | .047 | -.011 |

(Note: All comparisons utilized a one-tailed significance value)

t p<.10

Table 10

Correlation Coefficients for Family Variables and Mother-Student Cultural Conflict

| | Cultural Conflict: Mother-Student Asian/Pacific Islander- American Group | Cultural Conflict: Mother-Student Anglo/European- American Group |
|-------------------------|--|---|
| <u>FES</u> | | |
| Cohesion | .212 | .161 |
| Affective Expression | .111 | .206t |
| Conflict | -.243 | -.050 |
| Independence | .178 | .094 |
| Achievement Orientation | .325t | .051 |
| Intellectual Cultural | .123 | .099 |
| Active Recreational | -.216 | .046 |
| Moral Religious | -.042 | -.047 |
| Organization | -.035 | .023 |
| Control | -.006 | -.076 |
| <u>FRQ</u> | | |
| Family Ritual Meaning | .057 | -.057 |
| Family Ritual Routine | .035 | -.120 |

(Note: All comparisons utilized a one-tailed significance value); t p<.10, p<.01**

Table 11

Correlation Coefficients for Outcome Variables and Family Ritual Meaning

| | Family Ritual Meaning Asian/Pacific Islander- American Group | Family Ritual Meaning Anglo/European- American Group |
|-------------------------------------|--|---|
| <u>MEIM</u> | | |
| Ethnic Identity | .482** | .323** |
| Affirmation and Belonging | .396** | .199* |
| Ethnic Identity Achievement | .480** | .323** |
| Ethnic Behaviors | .373** | .311** |
| Other Group Orientation | -.021 | .050 |
| <u>COPE</u> | | |
| Active Coping | -.022 | .155 |
| Planning | .136 | .013 |
| Suppression of Competing Activities | -.134 | -.090 |
| Restraint Coping | .175 | -.049 |
| Seeking Instrumental Social Support | .140 | .038 |
| Seeking Emotional Social Support | .276* | .202* |
| Positive Reinterpretation | .183 | .114 |
| Acceptance | .147 | .000 |
| Turning to Religion | .293* | .278* |

Table 11 (continued)

Correlation Coefficients for Outcome Variables and Family Ritual Meaning

| | Family Ritual Meaning Asian/Pacific Islander- American Group | Family Ritual Meaning Anglo/European- American Group |
|------------------------------|--|---|
| Venting of Emotions | -.072 | -.018 |
| Denial | -.085 | .086 |
| Behavioral Disengagement | -.111 | -.097 |
| Mental Disengagement | -.072 | -.058 |
| Turning to Alcohol and Drugs | -.024 | -.193* |
| Humor | -.030 | -.126 |

Table 11 (continued)

Correlation Coefficients for Outcome Variables and Family Ritual Meaning

| | Family Ritual Meaning Asian/Pacific Islander- American Group | Family Ritual Meaning Anglo/European- American Group |
|---------------------------|--|---|
| <u>SCL90-R</u> | | |
| Global Stress Index | -.101 | -.018 |
| Somatization | .078 | -.178* |
| Obsessive-Compulsive | -.097 | .025 |
| Interpersonal Sensitivity | -.051 | -.107 |
| Depression | -.109 | -.041 |
| Anxiety | -.090 | -.051 |
| Hostility | -.091 | -.158t |
| Phobic Anxiety | -.161 | -.036 |
| Paranoid Ideation | -.079 | -.092 |
| Psychoticism | .231* | .021 |

(Note: All comparisons utilized a one-tailed significance value; Fisher r to z transformations with tests for significant differences revealed no significant differences between the Immigrant/Refugee group and the Non-Immigrant/Non-Refugee group)

t $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

Table 12

Correlation Coefficients for Outcome Variables and Family Ritual Routine

| | Family Ritual Routine Asian/Pacific Islander- American Group | Family Ritual Routine Anglo/European- American Group |
|-------------------------------------|--|---|
| <u>MEIM</u> | | |
| Ethnic Identity | .235* | .184* |
| Affirmation and Belonging | .072 | .099 |
| Ethnic Identity Achievement | .313* | .216* |
| Ethnic Behaviors | .155 | .259 |
| Other Group Orientation | -.053 | .054 |
| <u>COPE</u> | | |
| Active Coping | -.035 | .078 |
| Planning | .058 | -.141 |
| Suppression of Competing Activities | -.105 | -.097 |
| Restraint Coping | .105 | .007 |
| Seeking Instrumental Social Support | .123 | -.029 |
| Seeking Emotional Social Support | .190t | .151t |
| Positive Reinterpretation | .085 | .011 |
| Acceptance | .127 | -.079 |

Table 12 (continued)

Correlation Coefficients for Outcome Variables and Family Ritual Routine

| | Family Ritual Routine Asian/Pacific Islander- American Group | Family Ritual Routine Anglo/European- American Group |
|------------------------------|--|---|
| Turning to Religion | .275* | .109 |
| Venting of Emotions | -.115 | -.196* |
| Denial | .039 | .177* |
| Behavioral Disengagement | -.034 | -.069 |
| Mental Disengagement | -.065 | -.147 |
| Turning to Alcohol and Drugs | -.084 | .051 |
| Humor | -.032 | -.078 |

Table 12 (continued)

Correlation Coefficients for Outcome Variables and Family Ritual Routine

| | Family Ritual Routine Asian/Pacific Islander- American Group | Family Ritual Routine Anglo/European- American Group |
|---------------------------|--|---|
| <u>SCL90-R</u> | | |
| Global Stress Index | -.023 | -.004 |
| Somatization | .033 | .183* |
| Obsessive-Compulsive | -.032 | .036 |
| Interpersonal Sensitivity | -.031 | -.047 |
| Depression | -.010 | -.075 |
| Anxiety | -.009 | -.008 |
| Hostility | -.057 | -.168 |
| Phobic Anxiety | -.000 | .040 |
| Paranoid Ideation | .023 | -.012 |
| Psychoticism | -.032 | .097 |

(Note: All comparisons utilized a one-tailed significance value)

t p<.10, * p<.05, ** p<.01, *** p<.001

Table 13

ASIAN/PACIFIC ISLANDER-AMERICAN GROUP

Results of simultaneous multiple regressions predicting Ethnic Identity, Affirmation and Belonging, Ethnic Identity Achievement, Ethnic Behaviors, and Other-group Orientation from Family Rituals

| Criterion and Predictors | R ² | Std. β | df | F | p< |
|--|----------------|--------------|------|-------|------|
| | | Estimate | | | |
| <u>Ethnic Identity:</u> | | | | | |
| Model..... | .243 | ... | 2,59 | 9.14 | .000 |
| Family Ritual Meaning..... | | .569 | 1,59 | 14.12 | .000 |
| Family Ritual Routine..... | | -.134 | 1,59 | .79 | .379 |
| <u>Affirmation and Belonging:</u> | | | | | |
| Model..... | .216 | ... | 2,59 | 7.86 | .001 |
| Family Ritual Meaning..... | | .604 | 1,59 | 15.34 | .000 |
| Family Ritual Routine..... | | -.329 | 1,59 | 4.30 | .043 |
| <u>Ethnic Identity Achievement:</u> | | | | | |
| Model..... | .230 | ... | 2,59 | 8.53 | .001 |
| Family Ritual Meaning..... | | .478 | 1,59 | 9.81 | .003 |
| Family Ritual Routine..... | | .002 | 1,59 | .00 | .989 |
| <u>Ethnic Behaviors</u> | | | | | |
| Model..... | .152 | ... | 2,59 | 5.11 | .009 |
| Family Ritual Meaning..... | | .471 | 1,59 | 8.61 | .005 |
| Family Ritual Routine..... | | -.151 | 1,59 | .88 | .352 |

Table 13 (continued)

ASIAN/PACIFIC ISLANDER-AMERICAN GROUP

Results of simultaneous multiple regressions predicting Ethnic Identity, Affirmation and Belonging, Ethnic Identity Achievement, Ethnic Behaviors, and Other-group Orientation from Family Rituals

| Criterion and Predictors | R ² | Std. β | df | F | p< |
|---------------------------------------|----------------|--------------|------|-----|------|
| | | Estimate | | | |
| <u>Other-group Orientation</u> | | | | | |
| Model..... | .003 | ... | 2,59 | .09 | .916 |
| Family Ritual Meaning..... | | .022 | 1,59 | .02 | .899 |
| Family Ritual Routine..... | | -.067 | 1,59 | .15 | .701 |

Table 14

ANGLO/EUROPEAN-AMERICAN GROUP

Results of simultaneous multiple regressions predicting Ethnic Identity, Affirmation and Belonging, Ethnic Identity Achievement, Ethnic Behaviors, and Other-group Orientation from Family Rituals

| Criterion and Predictors | R ² | Std. β | df | F | p< |
|--|----------------|--------------|------|------|------|
| | | Estimate | | | |
| <u>Ethnic Identity:</u> | | | | | |
| Model..... | .106 | ... | 2,94 | 5.47 | .006 |
| Family Ritual Meaning..... | | .301 | 1,94 | 7.46 | .008 |
| Family Ritual Routine..... | | .049 | 1,94 | .20 | .658 |
| <u>Affirmation and Belonging:</u> | | | | | |
| Model..... | .040 | ... | 2,93 | 1.88 | .158 |
| Family Ritual Meaning..... | | .195 | 1,93 | 2.83 | .096 |
| Family Ritual Routine..... | | .010 | 1,93 | .01 | .933 |
| <u>Ethnic Identity Achievement:</u> | | | | | |
| Model..... | .111 | ... | 2,94 | 5.74 | .004 |
| Family Ritual Meaning..... | | .284 | 1,94 | 6.66 | .011 |
| Family Ritual Routine..... | | .089 | 1,94 | .66 | .420 |
| <u>Ethnic Behaviors</u> | | | | | |
| Model..... | .114 | ... | 2,93 | 5.86 | .004 |
| Family Ritual Meaning..... | | .301 | 1,93 | 4.81 | .031 |
| Family Ritual Routine..... | | .049 | 1,93 | 1.76 | .189 |

Table 14 (continued)

ANGLO/EUROPEAN-AMERICAN GROUP

Results of simultaneous multiple regressions predicting Ethnic Identity, Affirmation and Belonging, Ethnic Identity Achievement, Ethnic Behaviors, and Other-group Orientation from Family Rituals

| Criterion and Predictors | R ² | Std. β | df | F | p< |
|---------------------------------------|----------------|----------|------|-----|------|
| | | Estimate | | | |
| <u>Other-group Orientation</u> | | | | | |
| Model..... | .004 | ... | 2,93 | .17 | .844 |
| Family Ritual Meaning..... | | .301 | 1,93 | .07 | .786 |
| Family Ritual Routine..... | | .049 | 1,93 | .11 | .741 |

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